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AN EXAMINATION INTO AND AN ELUCIDATION OF THE GREAT PRINCIPLE OF THE

MEDIATION AND ATONEMENT

OF

OUR LORD AND SAVIOR JESUS CHRIST.

BY PRESIDENT JOHN TAYLOR.

"Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions."—Gen., 1, 31, Inspired Translation.

"For I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one."—2 Nephi, xxix, 11—14.

SALT LAKE CITY, UTAH.

DESERET NEWS COMPANY, PRINTERS AND PUBLISHERS,

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THE MEDIATION AND ATONEMENT

OF

OUR LORD AND SAVIOR JESUS CHRIST.

CHAPTER I.

Introductory—Christ's Testimony with regard to His Sufferings—Christ came to do the Will of His Father—The Testimony of the Father at His Baptism and Transfiguration.

In the last chapter of St. Luke's Gospel is to be found a deeply interesting account of several events that took place on the day that the Redeemer was resurrected. Amongst other incidents, he relates that on that day two of the disciples took a melancholy journey from Jerusalem to the neighboring village of Emmaus. Whilst they walked, the sadness of their hearts found expression on their tongues, and they mournfully rehearsed to each other the story of the crucifixion of their Master. By and by, they were joined by an apparent stranger, who, though none other than the resurrected Savior, was not recognized by them. In answer to His inquiries, they repeated the sad history of the days just passed, and expressed the disappointment that His death had brought, for they trusted that it had been He who should have redeemed Israel. Then Jesus said unto them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses,

and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."—Luke, xxiv, 25—27.

When they reached Emmaus, with characteristic eastern hospitality, they constrained the stranger to abide with them. He consented, and as they sat at meat He took bread, and blessed it, brake and gave unto them. Then their eyes were opened and they knew Him, and He vanished out of their sight. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

After the Savior had convinced the disciples then present of His identity, and had partaken of some broiled fish and an honey comb, He said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

One great and very striking statement is here made by the Lord Himself, to the effect that it behooved Christ to suffer, and the question at once presents itself before us, why did it behoove Him? Or why was it necessary that He should suffer? For it would seem from His language, through His sufferings, death, atonement and resurrection, "that repentance and remission of sins" could be preached among all nations, and that

consequently if He had not atoned for the sins of the world, repentance and remission of sins could not have been preached to the nations.

A very important principle is here enunciated, one in which the interests of the whole human family throughout all the world are involved. That principle is the offering up of the Son of God, as a sacrifice, an atonement and a propitiation for our sins. Jesus said, He came not to do His will, but the will of His Father, who sent Him. He came, as we are told, to take away sin by the sacrifice of Himself; and not only did He come, but He came in accordance with certain preconceived ideas that had been entertained and testified of by Prophets and men of God in all preceding ages, or from the days of Adam to the days of John the Baptist, the latter being His precursor or forerunner, who indeed, when he saw Him coming, made the declaration, Behold the Lamb of God, who taketh away the sin of the world. At His baptism the Spirit of God bore witness to this testimony and descended upon Jesus in the form of a dove, or, rather, the form of a dove was the sign of the Holy Spirit; whilst a voice was heard from heaven proclaiming: "This is my beloved Son, in whom I am well pleased."

This manifestation of God's acknowledgment of His beloved Son was spoken of by personal witnesses who bore record to the facts.

Matthew testifies: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'—Matthew, iii, 13—17.

Whilst Mark relates, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."—Mark, i, 9—11.

And John, in his Gospel, states that John the Baptist bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God."—John, i, 32—34.

We have this great truth of the open recognition of Jesus, by His Father, as His beloved Son, again. enunciated when the three Apostles, Peter, James and John, were on the Mount, and Jesus was transfigured before them. It is declared that "a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Matthew, xvii, 5.

The Son, thus openly acknowledged, came not to earth to do His own will, but the will of His Father. The will of the Father appears to have been that the Son should suffer, for He, Himself, prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Matthew, xxvi, 39.) Or, as the New Translation by the Prophet Joseph Smith has it, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The Father did not let it pass from Him; He therefore drank it, and finally, on the cross He said, "It is finished," and bowed His head and gave up the Ghost.

In regard to this Jesus Himself testifies. First to the Nephites: "Behold, I am Jesus Christ, whom the Pro-

phets testified shall come into the world; and behold, I am the light and life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."—iii Nephi, xi, 10, 11.

And again, in this dispensation, He bears witness: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink, nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—Doc. and Cov., xix, 16-19, page 118.

The saying of our Savior, to which we have already alluded, "Thus it is written and thus it behooved Christ to suffer," is a very important one, and it would seem to be necessary, in the consideration of our subject, for us to obtain, from the writings of the servants of God that we have, an understanding what these statements were; how extensively they were corroborated by the sacred records; and what is said with regard to the necessity of Christ's sufferings thus referred to: and, furthermore, we may notice the reason why they should be thus necessary.

In making this examination, we will first quote from the writings of the Old and New Testaments, and, although we are informed by later revelations that "many parts which are plain and most precious" have been taken away therefrom, yet there is a large amount of testimony left in this valuable and sacred record, which plainly exhibits that the principle of the atonement was fully understood by the Prophets in former ages.

CHAPTER II.

The Testimony of Jesus the Spirit of Prophecy—The Declarations of the Ancient Servants of God—Extracts from the Writings and Testimonies of Moses, Job, David, Isaiah, Zechariah, Micah and Hosea, to be found in the Old Testament, with remarks.

In the chapter of Luke's Gospel, to which we have already referred, speaking of Jesus, it is written, "Beginning with Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

If this be taken in the fullest sense, and we know of no reason why it should not thus be received, there is a great principle developed, which is, that not only Moses, but all the Prophets, testified concerning the coming Redeemer. As elsewhere stated, this must have been the case, for we are told that "the testimony of Jesus is the spirit of prophecy;" and this being admitted, how could they have the spirit of prophecy, or be Prophets without having the testimony of Jesus? And we are told further that the Prophets sought "what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter, i, 11.

These scriptures evidently show that the testimony of Jesus was the very principle, essence and power of the spirit of prophecy whereby they were inspired.

We find a great many statements corroborative of these facts in those portions of the writings and prophecies of the ancient servants of God, that have been handed down to us in the Old Testament, and from these testimonies we select a few to show how various and how detailed have been the inspired utterances regarding the life and death of the Messiah.

"The Lord thy God will raise up unto thee a Pro-

phet from the midst of thee, of thy brethren, like unto me, [Moses,] unto him ye shall hearken. * *

* And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut., xviii, 15, 17—19.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job, xix, 25—27.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm ii, 1—12.

While the first portion of the above psalm refers to

the Anointed of the Lord, and matters that would take place at His first appearing, still many of the things, therein mentioned, have not yet transpired. The same may be said of the following passages from Zechariah, which speak of His being pierced and of His rejection by the Jews as a thing accomplished, when at that time these events had not taken place. But it does prove that His people would reject and pierce Him, and that afterwards when He should come as their deliverer (like Joseph, whom his brethren sold, appeared as their deliverer in Egypt), they should look upon Him whom they had pierced.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."—Zech., xii, 10.

"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." —Zech., xiii, 6.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isaiah, ix, 6, 7.

"Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah, vii, 14.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of

Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek."—Psalm cx, 1—4.

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv, 7.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isaiah, lix, 20.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah, xlii, 1—9.

"Who hath believed our report? and to whom is the arm of the Lord. revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when

we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah, liii, 1—12.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech., ix, 9.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver."—Zech., xi, 12.

"When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea, xi, 1.

Regarding which prophecy Matthew writes, "When he arose he took the young child [Jesus] and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son."—Matthew, ii, 14, 15.

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not."—Jeremiah, xxxi, 15.

The same evangelist refers also to the fulfilment of this prophecy: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." —Matthew, ii, 16—18.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah, v, 2.

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalm xvi, 9, 10.

This expression of the Psalmist evidently refers to the resurrection of the Son of God. It is so quoted by Paul in his sermon at Antioch: "And we declare

unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he, whom God raised again, saw no corruption."—Acts, xiii, 32—37.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified."—Isaiah, lxi, 1—3.

This prophecy is referred to in the following incident in the life of Jesus, narrated by Luke:

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it

again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."—Luke, iv, 16—21.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."—Psalm xxiv, 7—10.

The above is made much more plain in the inspired version, where it appears as follows:

"Lift up your heads, O ye generations of Jacob; and be ye lifted up; and the Lord strong and mighty, the Lord mighty in battle, who is the King of glory, shall establish you for ever. And he will roll away the heavens, and will come down to redeem his people, to make you an everlasting name, to establish you upon his everlasting rock. Lift up your heads, O ye generations of Jacob; lift up your heads, ye everlasting generations, and the Lord of hosts, the King of kings, even the King of glory, shall come unto you; and shall redeem his people, and shall establish them in righteousness. Selah."

CHAPTER III.

Extracts from the New Testament, touching the Personal History of the Lord Jesus Christ and the Doctrine of the Atonement—Remarks on the "Times of Refreshing"—Results accruing to the Redeemer through His Death on the Cross, etc.

FROM the New Testament we will first introduce some texts with regard to the birth of the Savior, followed by testimonies of the Lord Jesus with regard to Himself, and afterwards give extracts from the teachings and epistles of His disciples, etc.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matthew, i, 18—23.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee;

blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all genera-

tions shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed, forever."—Luke, i, 26—55.

"And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest, and on earth peace, good will toward men. And it came to pass, as the

angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."—Luke, ii, 1—15.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * Then charged he his disciples that they should tell no man that he was Jesus the Christ."—Matt., xvi, 13—17, 20.

Of this same conversation Mark records: "And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, one of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly."—Mark, viii, 27—32.

Whilst Luke testifies, "And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God. And

he straitly charged them, and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day."—Luke, ix, 18—22.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John, iii, 16, 17.

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."—John, viii, 23—29.

"Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son,

even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. * * * But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me.—John, v, 19—23, 36—39.

"Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind."—John, ix, 35—39.

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. * * * My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one."—John, x, 14—16, 27—30.

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day

he shall be raised again. And they were exceeding sorry."—Matt., xvii, 22, 23.

Of this same prophecy Mark relates: "And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."—Mark, ix, 30—32.

And Luke states, "And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not, and they feared to ask him of that saying."—Luke, ix, 43—45.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying: Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins."—Matt., xxvi, 26—28.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." Mark, xiv, 22—24.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke, xxii, 19, 20.

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt., xvi, 27.

"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost."—Matt., xviii, 10, 11.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt., xxviii, 16—20.

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God."—John, vi, 67—69.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts, ii, 23, 24.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus

whom ye have crucified, both Lord and Christ.—Acts, ii, 32—36.

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."—Acts, iii, 17—24.

Does it not seem from this that these men, having committed the infamous act of crucifying Jesus, or consenting to His death, although they may have done it ignorantly, could not at that time, even by repentance and conversion, be placed in a state of salvation, but that they would have to wait until Jesus Christ should come again before their sins could be blotted out; when Jesus Christ should be sent, who before was preached unto them and whom they had crucified? Is not this the same condition that the antediluvians were in, when once the long suffering of God waited in the days of Noah, when they were cast into prison and remained there until the time when Jesus went and preached to those spirits in prison? In their day they rejected the offers of mercy through the atonement of Jesus Christ, as the Jews did in their time; but afterwards they had the same Gospel preached to them by Jesus, and those

Jews who had participated in those deeds, or who had consented thereto, to whom the Apostle then spake, even if they then repented, would have to wait for forgiveness and salvation until Jesus should come again. Furthermore, the Jews who will live in the times of the restitution in the last days, after the testimony of the Gospel shall have gone to the Gentiles through this same atonement, and the introduction of the Gospel, will again have it preached to them on the earth, and will, through Him, the Elias, or restorer, be gathered again to their own land.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone, which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts, iv, 10—12.

"But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts, vii, 55, 56.

"The place of the Scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."—Acts, viii, 32, 33.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts, xx, 28.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"—John, i, 29.

"For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Rom., iii, 23—25.

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."—Rom., iv, 24, 25.

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom., v, 8—12.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—1 Cor., xv, 3—9.

"To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace."—Ephesians, i, 6, 7.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature. * * * And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col., i, 12—15, 18—20.

From the above passage we learn that our redemption is obtained through the blood of Jesus; that He is in the image of God; again, that He is "the first-born of every creature;" also that He is "the first-born from the dead;" and furthermore, that He stands pre-eminent as the representative of God in the interests of humanity pertaining to this world, or the world which is to come, and that He is the head of the Church, the Grand Medium through which all blessings flow to the human family.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—Col., ii, 8—10.

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim., ii, 5, 6.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."—Heb., i, 5, 6.

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb., ii, 8—10.

Here we have something said of the results accruing to the Redeemer Himself, through His sufferings and death. He stands next to the Father, "and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Peter, iii, 22.) Or as He elsewhere says of Himself, "All power is given unto me, in heaven and in earth." And again, it is written that He "forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool;" and "that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians, ii, 10, 11.)

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore."—Heb., vii, 26—28.

There is something peculiar pertaining to the expres-

sion here used, "forevermore," which manifestly exhibits an eternal principle. We find the same expression (as elsewhere alluded to) in the Pearl of Great Price. To Adam it was said, "Thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son forevermore." The same principle continued both on the Asiatic and on this continent; and was recognized by all men of God holding the Melchisedec Priesthood, and will be recognized throughout all time until the final consummation of all things, when every knee shall bow, and every tongue confess that Jesus is the Christ, to the glory of God, the Father.

"Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? * * * And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb., ix, 12—14, 22.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God: from henceforth expecting till his enemies be made his footstool: For by one offering he hath perfected forever them that are sanctified."—Heb., x, 10—14.

Or, as the thirteenth and fourteenth verses are rendered in the inspired translation: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth to reign until his enemies be made his footstool."

"Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. * * * Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter, i, 2, 18—20.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him."—1 Peter, iii, 18—22.

"This then is the message which we have heard of him, and declare unto you, that God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John, i, 5—7.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John, ii, 1, 2.

Or as it is written in the inspired translation, "But if any man sin *and repent*, we have an advocate," etc.

"And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."—Rev., i, 5.

"These things, saith the Amen, the faithful and true Witness, the beginning of the creation of God."—Rev., iii, 14.

"And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev., v, 8—10.

Thus it would seem that the redeemed of the Lord from all nations and peoples are indebted to the Lord Jesus Christ, through His atonement, for the position that they will occupy in the state of exaltation here referred to; and if they are exalted to be kings and priests unto God, it is through the ordinances which He has appointed for the accomplishment of this object, as the wise will understand. As regards the Book mentioned in the above passage, an explanation thereof will be found in the Key to the Revelation of John.—Doc. and Cov., Sec. lxxvii, page 277. (Latest edition.)

"And it was given unto him [the Dragon] to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev., xiii, 7, 8.

CHAPTER IV.

Extracts from the Pearl of Great Price and Inspired Translation of Genesis—Record of Moses regarding Adam, Enoch, Noah, Abraham and Joseph, and of their faith in the Coming of the Savior.

WE shall now introduce some extracts from the Pearl of Great Price and the Inspired Translation of the Book of Genesis, which replace some of those parts, "plain and most precious," which are said to have been taken from the version of the Holy Scriptures known as King James' or the authorized version. These extracts are taken from the revelations and writings of the Prophet Joseph Smith.

"And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this Endless? And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands, but not all; for my works are without end, and also my words; for they never cease; wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth. And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and my Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all." —Pearl of Great Price.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will."—Ibid.

"But God hath made known unto our fathers that all men must repent. And he called upon our father Adam by his own voice, saying, I am God: I made the world, and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world."—Ibid.

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time. Therefore I give unto you a commandment, to teach these things freely unto your children, saying, That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eter-

nal life in this world, and eternal life in the world to come, even immortal glory: For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time."—Ibid.

"And he gave unto me [Enoch] a commandment that I should baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost, which beareth record of the Father and the Son."—Ibid.

"And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me!"—Ibid.

"And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men."—Ibid.

"And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words; believe and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you."—Ibid.

"And if thou shalt die, yet thou shalt possess it

[the land of Canaan], for the day cometh, that the Son of Man shall live; but how can he live, if he be not dead? He must first be quickened. And it came to pass that Abram looked forth and saw the days of the Son of Man, and was glad, and his soul found rest, and he believed in the Lord; and the Lord counted it unto him for righteousness."—Inspired Translation, Gen., xv, 11, 12.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."—Gen., xlix, 10.

"The Lord hath visited me [Joseph], and I have obtained a promise of the Lord, that out of the fruit of my loins the Lord will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shiloh;) and this prophet shall deliver my people out of Egypt in the days of thy bondage. And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless, they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the spirit of power, and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom."—Inspired Translation, Gen., l, 24, 25.

CHAPTER V.

The Book of Mormon and the Atonement — Extracts from the Books of Ether, Nephi, Mosiah, Alma, Helaman and Mormon.

WE next quote from the Book of Mormon, making our selections in chronological order; first from the Book of Ether, and afterwards from the records of the Nephites.

"And when he had said these words, behold, the Lord showed himself unto him [the brother of Jared], and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters."—Ether, iii, 13, 14.

"And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham."—Ether, xiii, 10, 11.

"Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other

words, a Savior of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer. And he spake also concerning a prophet who should come before the Messiah to prepare the way of the Lord; yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing. And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptize with water: even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record, that he had baptized the Lamb of God, who should take away the sins of the world."—1 Nephi, x, 4—10.

"And it came to pass that the angel spake unto me again, saying, Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world."—1 Nephi, xi, 32, 33.

"He doeth not anything, save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore he commandeth none that they shall not partake of his salvation."—2 Nephi, xxvi, 24.

"Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfil

the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord."—2 Nephi, ix, 5, 6.

"Wherefore, I know that thou art redeemed because of the righteousness of thy Redeemer; for thou hast beheld, that in the fulness of time he cometh to bring salvation unto men. And thou hast beheld in thy youth his glory; wherefore thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, to-day, and forever. And the way is prepared from the fall of man, and salvation is free. And men are instructed sufficiently, that they know good from evil. And the law is given unto men. And by the law, no flesh is justified; or, by the law, men are cut off. Yea, by the temporal law, they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable for ever. Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore he is the first fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved. And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the

truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement; for it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as dead, having no life, neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore, there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away. And now, my sons, I speak unto you these things, for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon. And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life: the one being sweet and

the other bitter; wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other. And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven: wherefore, he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable for ever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he shewed unto all men that they were lost, because of the transgression of their parents.—2 Nephi, ii, 3—21.

"And now, my brethren, I have spoken plain, that ye cannot err; and as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations, after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock, and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of whom I have spoken, whereby man can be saved. Wherefore, for

this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written; for we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away."—2 Nephi, xxv, 20—27.

The reference, in the above quotation, to the serpent which Moses raised up before the children of Israel in the wilderness, directly confirms the statement of our Savior:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John, iii, 14, 15.

We now return to our extracts from the Book of Mormon. King Benjamin teaches:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent, who reigneth, who was and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; and he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death: for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done, that a righteous judgment might come upon the children of men. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby who-

soever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them. Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows shewed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood. And even if it were possible that little children could sin, they could not be saved: but I say unto you they are blessed; for behold, as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins. And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls, except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent; for the natural man is an enemy to God, and has been from the fall of Adam, and will be, for ever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. And moreover, I say unto you, that the time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children only

through repentance and faith on the name of the Lord God Omnipotent."—Mosiah, iii, 5—21.

"And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them; and they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying, O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men. And it came to pass that after they had spoken these words, the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them. And king Benjamin again opened his mouth, and began to speak unto them, saying, My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you; for behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state; I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long suffering towards the children of men, and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; I say that this is the man who receiveth

salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were ever since the fall of Adam, or who are, or whoever shall be, even unto the end of the world; and this is the means whereby salvation cometh. And there is none other salvation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you."—Mosiah, iv, 1—8.

"And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived by the power of God; and the Son, because of the flesh, thus becoming the Father and Son: And they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, As a sheep before the shearer is dumb, so he opened not his mouth; yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father; and thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men: having ascended into heaven; having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions: having redeemed them, and satisfied the demands of justice."—Mosiah, xv, 1-9.

"And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue and people shall see eye to eye, and shall confess before God that his judgments are just; and then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not, for they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall: which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good; subjecting themselves to the devil. Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state. But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God; and also is the devil an enemy of God. And now if Christ had not come into the world, speaking of things to come, as though they had already come, there could have been no redemption. And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ: he is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good

or whether they be evil. If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them; and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent. And now had ye not ought to tremble and repent of your sins, and remember only in and through Christ ye can be saved? Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come; teach them that redemption cometh through Christ the Lord, who is the very eternal Father. Amen."—Mosiah, xvi, 1—15.

"But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying, Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight: for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God; and he shall go forth, suffering pains and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, He will take upon him the pains and the sicknesses of his people; and he will take upon him death, that he may loose the bands of death which bind his people: and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. Now the Spirit knoweth all things; nevertheless, the Son of God suffereth

according to the flesh, that he might take upon him the sins of his people, that he might blot out their transgressions, according to the power of his deliverance; and now behold, this is the testimony which is in me."—Alma, vii, 9—13.

"Now Zeezrom said unto the people, See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people, as though he had authority to command God. Now Amulek saith again unto him, Behold, thou hast lied, for thou sayest that I spake as though I had authority to command God, because I said he shall not save his people in their sins. And I say unto you again, that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. Now Zeezrom saith again unto him, Is the son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore, the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God,

knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."—Alma, xi, 35—44.

"Now I say unto you, that ye must repent, and be born again: for the Spirit saith, If ye are not born again, ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness."—Alma, vii, 14.

"And the angel said unto me, Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white, even like unto the Lamb of God. And the angel said unto me, These are made white in the blood of the Lamb, because of their faith in him."—1 Nephi, xii, 11.

"Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb."—Alma, xiii, 11.

"And this I know, because the Lord hath said, He dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said, That the righteous shall sit down in his kingdom, to go no more out: but their garments should be made white, through the blood of the Lamb." —Alma, xxxiv, 36.

"O then, ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair and white,

having been cleansed by the blood of the Lamb, at that great and last day."—Mormon, ix, 6.

"Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name."—Helaman, xiv, 2.

"For behold, he must surely die, that salvation may come; yea, it behoveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind by the fall of Adam, being cut off from the presence of the Lord, are considered as dead, both as to things temporal and things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord."—Helaman, xiv, 15—17.

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the print of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."—3 Nephi, xi, 14.

"Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; and

then cometh the judgment of the Holy One upon them, and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.—Mormon, ix, 12—14.

CHAPTER VI.

Extracts from the Book of Doctrine and Covenants—Christ's Testimony of Himself, of His Power and Calling, etc.—Testimony of Joseph Smith and Sidney Rigdon—Record of John the Baptist—Extract from a Sermon by President Brigham Young.

We now turn to the Book of Doctrine and Covenants:

"Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not."—Sec. vi, 21, p. 91.

"Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness."—Sec. xiv, 9, p. 109.

"Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore, he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance." Sec. xviii, 10—12, p. 114.

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—

having done this that I might subdue all things unto myself."—Sec. xix, 1, 2, p. 117.

"I am Jesus Christ; I came by the will of the Father, and I do his will."—Sec. xix, 24, p. 119.

"For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart."—Sec. xxi, 9, p. 131.

"Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins."—Sec. xxix, 1, p. 142.

"Be faithful unto the end, and lo, I am with you. These words are not of man, nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen."—Sec. xxxi, 13, p. 151.

"My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son."—Sec. xxxiv, 1—3, pp. 153–4.

"Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one."—Sec. xxxv, 1, 2, p. 155.

"Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before

the world was made: the same which knoweth all things, for all things are present before mine eyes: I am the same which spake, and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them; but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day; which shall come at the end of the earth."—Sec. xxxviii, 1—5, pp. 159, 160.

"Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not."—Sec. xxxix, 1—3, p. 164.

Listen to him who is the Advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed—the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life."—Sec. xlv, 3—5, p. 183.

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful."—Sec. xlvi, 13, 14, p. 192.

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior: Great is his wisdom, and marvellous are his ways, and the extent of his doings

none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail."—Sec. lxxvi, 1—4, p. 265.

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in heavenly vision."—Sec. lxxvi, 12—14, p. 266.

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels and they who are sanctified before his throne, worshiping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."—Sec. lxxvi, 19—24, p. 266, 267.

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition,

who deny the Son after the Father has revealed him."—Sec. lxxvi, 41—43, p. 268-9.

"These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood."—Sec. lxxvi, 68, 69, p. 271.

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am, and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father, and the Father in me, and the Father and I are one: the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of him were plainly manifest; and John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed. * * * And I, John, saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him."—Sec. xciii, 1—6, 12—17, pp. 328-9.

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten."—Sec. xxix, 46, p. 147.

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God." Sec. xciii, 38, p. 331.

"And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men."—Sec. xlv, 48—55, p. 187-8.

From a discourse by President Brigham Young, August 8, 1852:

"Christ is the Author of this Gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the Author of salvation to all this creation, to all things pertaining to this terrestrial globe we occupy."

CHAPTER VII.

Introduction to the Historical Portion of this Treatise—The Dealings of God with Adam, Cain and Abel—The Institution of Sacrifice—The Symbolism of this Rite—The Words of the Angel to Adam—Lucifer—His Rebellion in Heaven—His Conflict with Michael for the Body of Moses—He tempts Christ—He is cast into a Lake of Fire and Brimstone.

Having thus gathered in one numerous testimonies from the writings of the ancient inspired servants of God who dwelt on either hemisphere, and joined therewith extracts from the revelations of the present dispensation, with regard to the fore-ordination, mission, life-work and death of the Only Begotten Son, we shall now proceed to trace, from the sacred volumes, the revelation of our Savior, and the prophecy of his advent from the earliest ages of recorded history, until He fulfilled in Himself all, even all that, as offering, sacrifice, sacrament, vision or prophetic word, had foreshadowed His appearing, or typified the mystery of His all-atoning blood.

We shall commence this portion of our subject by showing that sacrifices have been offered from the very earliest times, and that when performed under divine instruction, they prefigured and typified the sacrifice of the Son of God, and that it was with this view these sacrifices were offered up.

It is recorded in the fourth chapter of the Book of Genesis that,

"Adam knew Eve, his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord

had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect."—Genesis, iv, 1—5.

As these sayings found in King James' translation of the Bible are very limited, and somewhat obscure, we will here refer, as a starting point on this subject, to the account given of these events in the Pearl of Great Price, which is a selection from the revelations, translations and narrations of Joseph Smith, the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. For in that translation it is stated that Adam, previous to these acts of Abel and Cain, offered up a sacrifice by the direct command of God. It is there written that the Lord gave unto Adam and Eve "commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore thou shalt do all that thou doest in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son, for evermore." We are further informed that "Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

From the above it would seem that Adam, until instructed by the angel, did not know the reasons for the offering up of sacrifices, nor the object that the Lord had in view in requiring this offering at his hands; for, being asked by the angel why he performed this rite, he said, "I know not, save the Lord commanded me;" and the object of the visit of this holy being to Adam evidently was to show him why he was called to offer a sacrifice to the Lord, as, on Adam expressing his

ignorance of the intent of this offering, the angel stated very explicitly that this thing was "a similitude of the sacrifice of the Only Begotten of the Father." We have here given a reason why Adam offered up this sacrifice. We may hereafter explain why it was necessary that the sacrifice of the Son of God should be made.

These sacrifices, which were similitudes of the sacrifice of the Only Begotten, were continued from that time until, as is stated in the Scriptures, Jesus came to offer "his own body once for all."—Heb., x, 10.

We will now return to the sacrifices offered by Cain and Abel, and give the statement in relation thereto contained in the Pearl of Great Price. It is as follows:

"And Cain loved Satan more than God. And Satan commanded him, saying, Make an offering unto the Lord. And in process of time it came to pass, that Cain brought of the fruits of the ground an offering unto the Lord. And Abel, he also brought, of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, He had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well, thou shalt be accepted, and if thou doest not well, sin lieth at the door, and Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire; and thou shalt rule over him, for from this time forth thou shalt be the father of his lies. Thou shalt be called Perdition, for thou wast also before the world, and it shall be said in time to come, that these abominations were had from Cain, for he rejected the greater counsel, which was had from God; and this is a cursing which I will put upon thee, except thou repent. And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel his brother, who walked in holiness before the Lord."

From the above it would appear that Satan, or Lucifer, was "also before the world," and that the term "also" refers to another personage, and that personage was the Messiah, the Christ, the Well Beloved Son, who, we are told, was the Lamb slain from before the foundation of the world; and it is obvious that Lucifer, who is elsewhere called the Son of the Morning, had an important role to play upon the earth as well as the Messiah, and that he occupied a very prominent position before the world was, and still occupies that position in opposition to his Heavenly Father, to the Son of God, and to the interests of humanity; which opposition will continue, we are informed, until he shall not only be bound, but cast into the bottomless pit; as stated by the Apostle John in the Book of Revelations:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev., xx, 1—3.

And a little further on we read that after the thousand years have passed, "Satan shall be loosed out of his prison," and shall go out to deceive the nations and gather them to battle against the Saints, when fire from heaven will devour them.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev., xx, 10.

The operations of Satan in opposition to the designs and purposes of God are frequently noticed in Holy Writ. Reference has already been made to his control over Cain and the results thereof, and unfortunately for them, Cain was not the only one in that early age of the world's history over whom Satan gained the mastery.

For he went abroad amongst the inhabitants of the earth, saying, "I am also a son of God; * * * and they loved Satan more than God. And men began, from that time forth, to be carnal, sensual, and devilish." And so they continued increasing in wickedness, until "all flesh had corrupted its way upon the earth," and the waters of the flood had to accomplish the work which the preaching of Noah could not effect.

In later years we hear of Satan contending with the archangel, Michael, for the body of Moses. Jude writes: "Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

This is again exhibited in the part he took in tempting the Savior, after His baptism and recognition by His Heavenly Father. Of this event it is written:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou

shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him."—Matt., iv, 1—11.

Or to give the words of the inspired translation: "Then Jesus was led up of the Spirit into the wilderness, to be with God. And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple. Then the devil came unto him and said, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

"And again, Jesus was in the Spirit, and it taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them. And the devil came unto him again, and said, All these things will I give unto thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him."

Again, John in the Revelations, when referring to the latter days, exclaims, "Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." [Rev., xii, 12.] And by and by the same writer tells us, in a passage already quoted, that Satan's time is finished, and he is bound and cast into the bottomless pit.

CHAPTER VIII.

Seth—His Sacrifice Accepted—Rebellion in the Heavens—The Gathering of the Patriarchs in the Valley of Adam-ondi-Ahman—Sacrifices Offered There.

The next eminent personage that appears is Seth. Concerning him, it is said in the Old Testament:

"And Adam knew his wife again, and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew."—Gen., iv, 25.

There is a principle developed here pertaining to the economy of God with the human family. Abel held a representative position, as also did Cain, and that position, it would seem, associated Abel with what may be denominated the chosen seed. Cain slew Abel; but that the purposes relating to the perpetuation of that seed might stand, and the plan of God not be frustrated by the adversary, He gave to Adam Seth, who inherited the priesthood and promises of his martyred brother; in this substantiating a principle that Paul refers to, when he writes, "That the purpose of God, according to election, might stand, not of works, but of him that calleth." [Rom., ix, 11.] Yet, although Seth was one of the leading characters spoken of in the Scripture, and one to whom and through whom the promises were made, and who actually stood in the place of or represented his brother, Abel, yet there is nothing said in the ordinary translation pertaining to his offering sacrifices; we therefore again refer to the Pearl of Great Price. It is there stated that "Adam glorified the name of God, for he said, God hath appointed me another seed instead of Abel, whom Cain slew. And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel."

Seth, we are here told, rebelled not, but offered an acceptable sacrifice, thus carrying out the same idea of the atonement of the Only Begotten. In this connection we must remember that there had been a rebellion in heaven, and many of the angels, they "which kept not their first estate," [Jude, 6,] were cast out. Lucifer was the leader of these rebellious ones who were then cast down to the earth. He had rebelled against God, his Father, and it would seem, from revelations that we shall hereafter draw attention to, that his rebellion had its origin in his rejection of the counsel given to him by his Father pertaining to the salvation and exaltation of mankind. When man was placed upon the earth, Lucifer, or Satan, still manifested the same animus and spirit; and through his influence he operated upon Cain, for Cain listened to his wiles, and being controlled by him, he also rebelled against his father and his God. Thus the rebellion in the heavens was transmitted to a rebellion on the earth, and all who became subject to this influence placed themselves in a state of enmity and antagonism to God, and one of the first results exhibited was covetousness and murder, even the murder by Cain of his brother Abel. Thus we find the first man slain (Abel) was one holding the holy Priesthood, and the same vindictive spirit manifested against the servants of God of all later ages, gave the martyr Stephen good reason to ask his persecutors,

"Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."—Acts, vii, 52.

Although there is nothing said in the Book of Genesis in relation to sacrifices offered up by Enos, who was the son of Seth, nor by his descendants, Canaan, Mahalaleel, Jared, Enoch and Methuselah, all of whom held the High Priesthood, and were consequently prophets of the Lord, yet it is quite reasonable to suppose that they, being of the promised seed through whom the Messiah was to come, did offer up sacrifices as com-

memorative of that great promised event. Further, in relation to this subject, we are informed in the Book of Doctrine and Covenants [Section 107, par. 53—57, p. 389,] that "three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared-Enoch and Methuselah [the persons mentioned above,] who were all High Priests, with the residue of his pos, terity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

Although, in the above, there is nothing directly said about the offering of sacrifices, yet, as this was a usual ceremony, and it belonged to the Priesthood and to the promised seed to offer sacrifices, it would be reasonable to suppose that Adam did then and there officiate in that rite; indeed, it was stated by the Prophet Joseph Smith, in our hearing, while standing on an elevated piece of ground or plateau near Adam-ondi-Ahman* (Davis Co., Missouri,), where there were a number of rocks piled together, that the valley before us was the valley of Adam-ondi-Ahman; or in other words, the valley where God talked with Adam, and

*"Revelation to Joseph, the Seer, given near Wight's Ferry, at a place called Spring Hill, Davis County, Missouri, May 19th, 1838, wherein Spring Hill is named by the Lord, Adam-ondi-Ahman, Because, said he, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet."—Doc. and Cov. Sec. 116, p. 415.

where he gathered his righteous posterity, as recorded in the above revelation, and that this pile of stones was an altar built by him when he offered up sacrifices, as we understand, on that occasion. If Adam then offered up sacrifices in the presence of these prominent men, he being the President of these High Priests, he would officiate for them as well as for himself; while it is quite reasonable to believe that they assisted in the offerings made upon that altar. Regarding this the Saints sing:

This earth was once a garden place,
With all her glories common,
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
Above the power of mammon,
While Zion spread herself abroad,
And Saints and angels sung aloud,
In Adam-ondi-Ahman.

Her land was good and greatly blest,
Beyond old Israel's Canaan;
Her fame was known from east to west,
Her peace was great, and pure the rest
Of Adam-ondi-Ahman.

Hosannah to such days to come—
The Savior's second coming,
When all the earth in glorious bloom,
Affords the Saints a holy home,
Like Adam-ondi-Ahman.

CHAPTER IX.

Enoch, his Life and Translation—References to Him by Paul and Jude—Copious Extracts from His Prophecy—The Prophet Joseph Smith on Enoch and the Doctrine of Translation—The Office of Translated Saints—Enoch's Future Work—Translation and Resurrection—Christ the Creator—Summary of the Results of Enoch's Faith in the Saving Blood of Christ.

We next come to Enoch, who presents a very important figure among the antediluvians, and of whom there are some very marvelous things related. The Bible record of him is as follows:

"And Jared lived an hundred, sixty and two years, and he begat Enoch. * * * And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred, sixty and five years; and Enoch walked with God, and he was not; for God took him."—Gen., v, 18, 21—24.

This is certainly a very meagre history of so great a personage, and to supply the deficiency we must have recourse to other testimonies: one important fact, however, is here stated, that "he walked with God;" another is, that "God took him." There was evidently a book written by this Patriarch, which is called the Book of Enoch, for Jude says:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude, i, 14, 15.

From the above it would seem that not only had Enoch written a book, but that Jude had access to it;

or if not had had a communication or revelation from Enoch, as referred to by Joseph Smith, hereafter, for we discover that he had a knowledge of the Son of God, the Messiah. It is true, the Only Begotten, as He is spoken of elsewhere, is not here mentioned, but only the Lord is referred to; yet the circumstances connected therewith are indicative of it being that personage; for Paul expresses the same sentiment in regard to the second coming of the Messiah, and says:

"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thes., i, 7—10.

Moreover, Jesus Himself makes the following remarks concerning the same subject:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt., xxv, 31, 32.

Thus showing that it was the same personage that was referred to by Enoch.

Paul, in his epistle to the Hebrews, writes:

"By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."—Heb., xi, 5.

These declarations are very strongly corroborated by the following extracts from a revelation given to the Prophet Joseph Smith, relating to the prophecy of Enoch, and published in the Pearl of Great Price:

"And from that time forth Enoch began to pro-

phesy, saying unto the people, That, as I was journeying, and stood in the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying, Turn ye, and get ye upon the Mount Simeon. And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me, Look, and I will show unto thee the world for the space of many generations. * * * And the Lord said unto me, Go forth to this people and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost, which beareth record of the Father and the Son. And it came to pass that Enoch continued to call upon all the people, save it were the people of Cainan, to repent; and so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly. * * * And there went forth a curse upon all the people who fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. * * * And it came to pass that Enoch talked with the Lord; and he said unto the Lord, Surely, Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed

unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold mine abode for ever."

The Prophet Joseph Smith, when speaking of Enoch and his people and the doctrine of translation, said;

"If Cain had fulfilled the law of righteousness as did Enoch, he would have walked with God all the days of his life, and never failed of a blessing. Gen., v, 22: 'And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred and sixty-five years; and Enoch walked with God and he was not, for God took him.' Now this Enoch God reserved unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there has been but little revealed. He is reserved also unto the Presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul: therefore Jude spoke of him, 14th and 15th verses: 'And Enoch, the seventh from Adam, revealed these sayings: Behold, the Lord cometh with ten thousand of his Saints.'

"Paul was also acquainted with this character, and received instructions from him: Heb., xi, 5: 'By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him.'

"Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foun-

dation of the world; they are hid from the wise and prudent, to be revealed in the last times.

"Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Heb., xi, part of 35th verse, 'Others were tortured, not accepting deliverance, that they might obtain a better resurrection.'

"Now it is evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.

"On the other hand, those who were tortured, not accepting deliverance, received an *immediate* rest from their labors. See Revelations, xiv, 13: 'And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their works do follow them.'

"They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies."—History of Joseph Smith, Deseret News, Vol. IV, No. 30.

"He [President Joseph Smith] explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits; the other a disembodied spirit, visiting or ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was

lying in the sepulchre) to the spirits in prison, to fulfil an important part of his mission, without which he could not have perfected his work, nor entered into his rest. After his resurrection he appeared as an angel to his disciples, &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

"The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time."—History of Joseph Smith, Deseret News, Vol. V, No. 11.

It would appear that the translated residents of Enoch's city are under the direction of Jesus, who is the Creator of worlds; and that He, holding the keys of the government of other worlds, could, in His administrations to them, select the translated people of Enoch's Zion, if He thought proper, to perform a mission to these various planets, and as death had not passed upon them, they could be prepared by Him and made use of through the medium of the Holy Priesthood to act as ambassadors, teachers, or messengers to those worlds over which Jesus holds the authority. We read in the Times and Seasons:

"Truly Jesus Christ created the worlds, and is Lord of Lords, and, as the Psalmist said, 'judges among the Gods.' Then Moses might have said with propriety, he is the 'living God,' and Christ, speaking of the flesh, could say, I am the Son of Man; and Peter, enlightened by the Holy Ghost, Thou art the Son of the living God, meaning our Father in Heaven, and who, with Jesus Christ His first begotten Son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system and this eternity. But they are as much three distinct persons as the sun, moon and earth are three different bodies.

"And again, the 'twelve kingdoms,' which are under

the above-mentioned Presidency of the Father, Son and Holy Ghost, are governed by the same rules, and destined to the same honor. [Book Doc. and Cov., page 135, par. 13.*] For, 'Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, Go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth, and so on unto the twelfth.'"

It is further stated in this section: "Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made."—Verse 61.

That is, each kingdom, or planet, and the inhabitants thereof, were blessed with the visits and presence of their Creator, in their several times and seasons.

It is recorded that to Jesus has been given all power in heaven and in earth, and from the foregoing quotations He evidently had power which He used to commission the citizens of the Zion of Enoch to go to other worlds on missions. In an extract from the teachings of the Prophet Joseph (elsewhere inserted) it is written:

"Elijah was the last prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced."

Here Jesus paid deference to the Priesthood, who held keys relating to the ministration of its powers and

*Page 310, New Edition.

blessings, but it is not unreasonable to suppose, when other worlds are concerned, over whom also He holds the keys of salvation, that these considerations would not necessarily interpose, and that He would send or commission members of the translated Priesthood of Enoch's Zion amongst terrestrial worlds whithersoever it pleased Him, in the interests of the peoples thus situated.

We now resume our extracts from the prophecy of Enoch;

"And Enoch beheld angels descending out of heaven, bearing testimony of the Father and of the Son; and the Holy Ghost fell on many, and they were caught up by the power of heaven into Zion. * * *

"And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me! * * *

"Enoch continued his cry unto the Lord, saying, I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is he through whose seed Messiah shall come; for he saith, I

am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; and whoso cometh in at the gate and climbeth up by me, shall never fall. * * *

"And the Lord said unto Enoch, Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. * * *

"And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years. * * *

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy; and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled."

From the foregoing extracts we learn amongst other truths, all based upon Enoch's faith in the atoning blood of the Lamb slain from before the foundation of the world, the following:

That Enoch was clothed with glory and saw the Lord, who talked with Him as one man talks with another, even face to face.

That the Lord commanded Enoch to preach repentance; and to baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

That so great was the faith of Enoch that he led the people of God, overthrew their enemies, and at his word the earth trembled, whilst the mountains, rivers and seas obeyed his command.

That through this faith Enoch saw the days of the coming of the Son of Man in the flesh, and by it he obtained a covenant from the Lord that after Noah's day He would never again cover the earth by a flood, and obtained an unalterable decree that a remnant of his seed should always be found among all nations while the earth should stand.

That the Lord showed Enoch the world and its future history for the space of many generations, even unto the end of the world.

That so great was the faith and righteousness of Enoch and his people, that the Lord came down and dwelt with them, and in process of time Enoch's City, Zion, was taken up into heaven, and many, through the testimony of the Father and the Son, were afterwards caught up by the powers of Heaven into Zion.

And, further, that while Enoch, through the favor of the Almighty, not only had a mission to preach the Gospel and to gather the people, but that he was also empowered to have the people that he had thus gathered, and taught and instructed in the laws of life, and the city in which they dwelt, translated and taken into the bosom of the Father, there to be preserved until the latter times, while the threatened calamities should overtake the world. But he also further obtained a promise that the future peopling of the earth should come through his seed; thus making him one of the great agencies to administer salvation in the heavens and upon the earth.

CHAPTER X.

Noah—His Sacrifice—God's Covenant with Him—Melchizedek—His Priesthood—Its Powers—Instances thereof Recorded in the Bible, in the Book of Mormon and in Latter-days—All Power of the Priesthood the Result of Faith in Christ and Impossible without the Atonement—The Power of the Priesthood the Power of God—The Glory of God in the Immortality of Man—Christ the Word, the Creator.

After the waters of the flood had subsided, we are told, Noah and his family came forth out of the ark:

"And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Gen., viii, 20—22.

The details of this act are given us somewhat differently in the inspired translation: it is there written:

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and gave thanks unto the Lord, and rejoiced in his heart. And the Lord spake unto Noah, and he blessed him. And Noah smelt a sweet savour, and he said in his heart, I will call on the name of the Lord, that he will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; and that he will not smite any more every thing living, as he hath done, while the earth remaineth; and that seed time and harvest, and cold and heat, and summer and

winter, and day and night may not cease with man."

Thus, we discover that the first act after the destruction of the world by a flood was a recognition of the great expiatory principle of the atonement, which was to be made by the Only Begotten Son of God, as revealed by the angel to Adam. And as God recognized Adam's and Abel's offerings, so He also recognized that of Noah: and as a result, the Patriarch obtained great promises, in which the people of all ages, then to come, would be interested. For "God spake unto Noah, and to his sons with him, saying, And I, behold, I will establish my covenant with you, which I made unto your father Enoch, concerning your seed after you. And it shall come to pass, that every living creature that is with you, of the fowl, and of the cattle, and of the beast of the earth that is with you, which shall go out of the ark, shall not altogether perish: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations; I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come out of the earth, the city of Enoch, which I have caught up unto myself. And this is mine everlasting covenant

that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the Church of the First-born shall come down out of heaven and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth."—Inspired Translation, Gen., ix, 15—24.

We will now turn to Melchizedek, of whom it is written in King James' translation:

"And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen., xiv, 18—20.

This passage is given with greater completeness in the inspired translation, where it appears as follows: "And Melchizedek, King of Salem, brought forth bread and wine; and he brake bread and blessed it; and he blessed the wine, he being the priest of the Most High God; and he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the Most High God, possessor of heaven and of earth; and blessed is the name of the Most High God, which hath delivered thine enemies into thine hand. And Abram gave him tithes of all he had taken."

In this action of Melchizedek, in administering the bread and wine, by virtue of his priestly office, is there not a representation of the body and blood of our Lord and Savior Jesus Christ, as also indicated by the Messiah Himself when He partook of the passover with His disciples? For Melchizedek was a great High Priest, of the same order and like Priesthood as was held by the

Son of God. So great, indeed, that "before his day it was called the Holy Priesthood, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that Priesthood after Melchizedek, or the Melchizedek Priesthood."—Doc. and Cov., Sec. 107, Par. 3, 4, p. 383.

Paul, also, in reasoning on this subject in his epistle to the Hebrews, chapter vii, writes:

"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better."

To make the matter still plainer we transcribe the third verse from the inspired translation:

"For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."

In Genesis, inspired translation, chapter xiv, it is also stated regarding Melchizedek:

"Thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father, nor mother; neither by beginning of days, nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself, that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace, and his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken; separating it from the earth, having reserved it unto the latter-days, or the end of the world, and hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire. And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace."

From the above it would seem that this people possessed the power of Translation, and that they "obtained heaven, and sought for the city of Enoch which God had before taken," or which was before translated.

The principle of power also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood

after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire;* by it the waters of the Red Sea were divided by Moses, and the children of Israel passed through dry shod;† by it Elijah ‡ and Elisha § smote the waters of the Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions,‖ and the three Hebrew children were delivered from the fiery furnace.¶

By this same power in the Messianic dispensation the Apostles were delivered from bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand;** by it Philip †† was caught away by the Spirit of the Lord after he had baptized the Ethiopean eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the world and Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi, records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea." (Jacob, iv, 6,). By faith the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed;‡‡ by it Alma and Amulek caused the walls

*Inspired Trans. Gen., xiv, 26. †Exodus, xiv, 21. ‡2 Kings, ii, 7, 8.
§2 Kings, ii, 14. ‖Daniel, vi, 16—23. ¶Daniel, iii, 19—27.
**Acts, xxviii, 3—6. ††Acts, viii, 39. ‡‡Ether, xii, 30.

of the prison in Ammonihah to tumble to the ground;* by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost;† by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites;‡ and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison: but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm."—4 Nephi, i, 30—33.

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverances from evil, in escapes from enemies, in the quelling of mobs, in the stilling of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God.

Thus, through the atonement of Jesus, and the salvation and redemption brought about by that atonement

*Alma, xiv, 26—29. †Helaman, v, 43—49. ‡Alma, xvii—xxvii.

these wonderful manifestations and deliverances have been accomplished by faith in God; and the Priesthood being after the order of the Son of God, and proceeding from Him, through the atonement, those who held this Priesthood possessed, according to their faith, the above mentioned powers; and without that atonement this power never could have existed, for men without that sacrifice could not have been brought into that relationship to God, by which they would have the right, the power and authority to act in His name, or to be His representatives to fallen humanity.

In fact, the power manifested by the Priesthood is simply the power of God, for He is the head of the Priesthood, with Jesus as our President and great High Priest; and it is upon this principle that all the works of God have been accomplished, whether on the earth or in the heavens; and any manifestation of power through the Priesthood on the earth is simply a delegated power from the Priesthood in the heavens, and the more the Priesthood on the earth becomes assimilated with and subject to the Priesthood in the heavens the more of this power shall we possess. Hence Paul, in speaking on this subject, says:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb., xi, 3.

The work of God and the glory of God is to bring to pass the immortality and eternal life of man; as it is written: "For this is my work and my glory, to bring to pass the immortality and eternal life of man." (Pearl of Great Price.) The creation of man and the multiplication of man was one thing, the immortality and eternal life of man and his exaltation is another thing; and in the organization of the world, and in the calculations of the Almighty pertaining to this immortality and eternal life, it would seem that it was decreed that the Only Begotten Son was provided for the purpose of accomplishing this object; and hence Christ was the

Lamb slain, according to the eternal purposes of God, before the foundation of the world.

In relation to the creation of the worlds, as above referred to by Paul, John, in the commencement of his Gospel, somewhat after the manner of a preface or introduction, writes: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John, i, 1—5.) Or to give the passage, in the wording of the inspired translation: "In the beginning was the Gospel preached through the Son. And the Gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made. In him was the Gospel, and the Gospel was the life, and the life was the light of men; and the light shineth in the world, and the world perceiveth it not." From the testimony of John, as given in the Book of Doctrine and Covenants, we also extract the following:

"And he bore record, saying, I saw his glory that he was in the beginning before the world was; therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him: men were made by him: all things were made by him, and through him, and of him. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us."—Sec. xciii, 7 –11, p. 329.

Paul, likewise, in his Epistles, more than once

directs attention to this great truth. In writing to the Colossians he says:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col., i, 16, 17.

And to the Hebrews he writes, that God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb., i, 2, 3.

God revealed these things unto Moses; but his words in relation thereto are among the precious things that have been taken from the Scriptures by the iniquity of man; amongst those restored to us by modern revelation are the following words of God to that Patriarch with regard to the creation:

"And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the word of my power. And there are many also which now stand, and numberless are they unto man, but all things are numbered unto me, for they are mine and I know them."—Pearl of Great Price.

CHAPTER XI.

Abraham's Record Concerning the Creation—The Council in Heaven—The Father's Plan, the Son's Acceptance, Satan's Rebellion—The Agency of Man—Suggestions Regarding Satan's Plan to Save All Mankind.

The Lord also revealed to Abraham many great and glorious principles and truths relating to the creation. We extract the following from the fragment of the writings of that Patriarch, which has been graciously restored to us by the Lord in these days:

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, the cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves and said, Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them; and the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon

it, yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, We will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

"And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counseled; and we will rest on the seventh time from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

"And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul."

Although this matter of the Council or Conference

is not so fully exhibited in the Old Testament Scriptures as in this revelation to Abraham, yet it is definitely stated in the Book of Genesis that God said, "Let *us* make man in *our* image, after *our* likeness;" and again, after Adam had taken of the forbidden fruit the Lord said, "Behold, the man has become as one of *us;*" and the inference is direct that in all that related to the work of the creation of the world, there was a consultation; and though God spake as it is recorded in the Bible, yet it is evident He counseled with others. The Scriptures tell us there are "Gods many and Lords many. But to us there is but one God, the Father." (1 Cor., viii, 5.) And for this reason, though there were others engaged in the creation of the worlds, it is given to us in the Bible in the shape that it is; for the fulness of these truths is only revealed to highly favored persons for certain reasons known to God; as we are told in the Scriptures: "The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalms, xxv, 14.

It is consistent to believe that at this Council in the heavens the plan that should be adopted in relation to the sons of God who were then spirits, and had not yet obtained tabernacles, was duly considered. For, in view of the creation of the world and the placing of men upon it, whereby it would be possible for them to obtain tabernacles, and in those tabernacles obey laws of life, and with them again be exalted among the Gods, we are told, that at that time, "the morning stars sang together, and all the sons of God shouted for joy." The question then arose, how, and upon what principle, should the salvation, exaltation and eternal glory of God's sons be brought about? It is evident that at that Council certain plans had been proposed and discussed, and that after a full discussion of those principles, and the declaration of the Father's will pertaining to His design, Lucifer came before the Father, with a plan of his own, saying, "Behold I, send me, I will be thy Son, and I will redeem all mankind, that one

soul shall not be lost, and surely I will do it; wherefore, give me thine honor." But Jesus, on hearing this statement made by Lucifer, said, "Father, thy will be done, and the glory be thine forever." From these remarks made by the well beloved Son, we should naturally infer that in the discussion of this subject the Father had made known His will and developed His plan and design pertaining to these matters, and all that His well beloved Son wanted to do was to carry out the will of His Father, as it would appear had been before expressed. He also wished the glory to be given to His Father, who, as God the Father, and the originator and designer of the plan, had a right to all the honor and glory. But Lucifer wanted to introduce a plan contrary to the will of his Father, and then wanted His honor, and said: "I will save every soul of man, wherefore give me thine honor." He wanted to go contrary to the will of his Father, and presumptuously sought to deprive man of his free agency, thus making him a serf, and placing him in a position in which it was impossible for him to obtain that exaltation which God designed should be man's, through obedience to the law which He had suggested; and again, Lucifer wanted the honor and power of his Father, to enable him to carry out principles which were contrary to the Father's wish.

And further, in regard to agency; if man had not had his agency, or if he had been deprived of his agency, he could not have been tempted of the devil, or of any other power; for if the will of God prevailed, and was carried out without man's action or agency, it would have been impossible for him to have done anything wrong, for he would have been deprived of the power of doing that wrong. This was the position that Satan desired to place, not only the spirits in the heavens, but also mankind upon the earth. And Satan said, "Surely I will save every one of them, wherefore, give me thine honor." But God's plan was different from this, and, as stated above, had been

decided upon in the Councils of heaven; and the Father had made a decree as to how these things should be done; and that both the inhabitants of heaven and the inhabitants of earth should have their free agency. It was against this that Lucifer rebelled; and he could not have rebelled against a plan or commandment that had not been given; for rebellion signifies a violation of law, command, or authority; and he was cast out of heaven because of this rebellion. This rebellion could not have existed without a free agency; for without a free agency they would all have been compelled to do the will of the Father. But having the free agency, they used it; and Lucifer and a third part of the angels were cast out because they rebelled and used this agency in opposition to their heavenly Father. And not only because they rebelled, but because, as stated, "they sought to destroy the agency of man;" and their agency would have been used in opposition to the interests, happiness and eternal exaltation of mankind, which were proposed to be accomplished through the atonement and redemption provided by Jesus Christ. In accordance with this we find the following statements in the revelations given to the Prophet Joseph Smith:

"Behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power: and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell: and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—Doc. and Cov., xxix, 36—39, p. 146.

And again: "And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the pres-

ence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God and his Christ." Doc. and Cov., lxxvi, 25—28, p. 267.

The Father accepted the offer of His well beloved Son, and proceeded to carry out the decision of the Council, and, as we are informed in the Bible (inspired translation), God said to His Only Begotten, "Let us make man in our image, after our likeness, and it was so."

There are other questions mixed up with this rebellion besides those above referred to, and those questions are directly connected with the atonement. In the event of man having his free will and being subject to the power of temptation, the weakness of the flesh, the allurements of the world, and the powers of darkness, it was known that he must necessarily fall, and being fallen, it would be impossible for him to redeem himself, and that, according to an eternal law of justice, it would require an infinite, expiatory atonement to redeem man, to save him from the effects and ruin of the Fall, and to place him in a condition where he could again be reinstated in the favor of God, according to the eternal laws of justice and mercy; and find his way back to the presence of the Father. Satan (it is possible) being opposed to the will of his Father, wished to avoid the responsibilities of this position, and rather than assume the consequences of the acceptance of the plan of the Father, he would deprive man of his free agency, and render it impossible for him to obtain that exaltation which God designed. It would further seem probable that he refused to take the position of redeemer, and assume all the consequences associated therewith, but he did propose, as stated before, to take another

plan and deprive man of his agency, and he probably intended to make men atone for their own acts by an act of coercion, and the shedding of their own blood as an atonement for their sins; therefore, he says, "I will redeem all mankind, that one soul shall not be lost; and surely I will do it; wherefore, give me thine honor." His plan, however, was rejected as contrary to the counsel of God, his Father. The well beloved Son then addressed the Father, and instead of proposing to carry out any plan of his own, knowing what His Father's will was, said, "Thy will be done;" 'I will carry out thy plans and thy designs, and, as man will fall, I will offer myself as an atonement according to thy will, O God. Neither do I wish the honor, but thine be the glory;'" and a covenant was entered into between Him and His Father, in which He agreed to atone for the sins of the world; and He thus, as stated, became the Lamb slain from before the foundation of the world. In this connection it is related by Abraham:

"And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

And hence, as Jesus Himself said, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

We will now give in full the quotation from the Pearl of Great Price with regard to the above matter, and also add a short recapitulation.

"And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, Behold I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."

From the above we gather: First, that the proposition of Lucifer was an act of rebellion "against me"—God.

Second, that God had already decreed that man should have his free agency, and this agency had been given to him by the Lord, as it is said, "which I, the Lord God, had given him."

Third, that Lucifer coveted and asked for a power which was the prerogative of the Almighty and alone belonged to God; and which He called "mine own power."

Fourth, that for this rebellion Lucifer was cast out and became Satan.

Fifth, that the power by which he was cast out, was by a certain power or Priesthood which had been conferred by God on His Only Begotten; for he said, "By the power of mine Only Begotten I caused that he should be cast down."

Sixth, that being cast down and becoming Satan, "even the devil, the father of lies," his office was to deceive and to blind men; as it is stated, "to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."

CHAPTER XII.

Abraham, Isaac and Jacob—Sacrifices Offered by Them—Abraham and the Gospel Covenant—Extracts from the Book of Abraham and the Writings of Paul.

WE will now return to Abraham, who is denominated the Father of the Faithful, and who, as we have before seen, was a contemporary of Melchizedek. The testimony in the Bible is direct and explicit that Abraham fulfilled the law requiring the offering of sacrifices, and furthermore was in possession of the principles of the Gospel and understood the saving value of the atonement.

In the historical narrative of the Book of Genesis, we have numerous testimonies that Abraham offered up sacrifices, in connection with his worship of the Almighty. For instance, it is written:

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord."—Gen., xii, 6—8.

In the next chapter we are told that Abraham "went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."—Gen., xiii, 3, 4.

And afterwards he removed his "tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."—Gen., xiii, 18.

The Book of Abraham gives some further details on these matters. The Patriarch therein states:

"Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation. And the Lord appeared unto me in answer to my prayers, and said unto me, Unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east: and there I built another altar unto the Lord, and called again upon the name of the Lord."—Pearl of Great Price.

Although full details are not given of the mode of sacrifice in those ancient times, nor of all the creatures that were acceptable unto the Lord, in the performance of this rite, yet the narrative of the contemplated sacrifice of Isaac by his father is indicative of the principle being well understood. We are told that the young man said: "My Father: and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering."—Gen., xxii, 7, 8.

It is evident from other scriptures that Abraham offered up these sacrifices in token of the great expiatory sacrifice of the Son of God. Indeed the Redeemer himself told the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John, viii, 56.

In confirmation of this statement we read in the inspired translation of the Book of Genesis that the Lord

said to Abraham, in relation to his possession of the land of Canaan, "Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh that the Son of Man shall live; but how can he live if he be not dead? He must first be quickened. And it came to pass, that Abram looked forth and saw the days of the Son of Man, and was glad, and his soul found rest, and he believed in the Lord; and the Lord counted it unto him for righteousness."

Again, Paul, in writing to the Galatians, states: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."—Gal., iii, 8, 9.

This promise is corroborated by the statements of Peter to the Jews:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts, iii, 25, 26.

The record of this covenant is to be found in the Book of Genesis, as follows:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed."—Gen., xii, 1—3. *

It will be noticed in the above quotation from the Book of Genesis, that no reference is made to the preaching of the Gospel to Abraham in connection with these great promises as spoken of by Paul. This de-

* See also Genesis, xviii, 18; xxii, 18.

ficiency is supplied by the Book of Abraham, wherein the covenant between God and His faithful servant is given at greater length. In that covenant we find the following:

"My name is Jehovah, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy priesthood) and in thy seed, (that is, thy priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee, (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal."

Of the personal history of Isaac we have but a very meagre account in the Bible; however, sufficient is said to inform us that he, like his father, offered up sacrifices, that his offering was acceptable to God, and that He renewed with him the covenant previously made with Abraham. Of Isaac it is written: "And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord."—Gen., xxvi, 23—25.

Jacob followed in the footsteps of his father. He worshipped the true and living God, and had the blessings of his fathers confirmed on him. Regarding sacrifices we are informed that, after his sudden departure

from Laban and their later somewhat stormy interview, "Jacob offered sacrifice upon the mount" (Gen., xxxi, 52); and again, shortly after, by command of the Lord, he journeyed to Bethel, "and he built there an altar and called the place El-beth-el," or the House of God.—Gen., xxxv, 7.

CHAPTER XIII.

Sacrifices in the Days of Moses—The Institution of the Passover and the Exodus—The Symbolism of the Paschal Lamb—The Covenant of the Atonement between Christ and His Father—The Redeemed—Tokens of Covenants—The Rainbow—The Name of Jesus the Only Name—The Levites.

In regard to the offering of sacrifices, it is very evident that in the days of Moses the children of Israel were quite familiar with this rite, as also were the Egyptians. For one great request which Moses and Aaron made of Pharaoh, King of Egypt, was, "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God;" and as a reason why they should thus go into the wilderness it was urged by them, when the Egyptian monarch said, "Go ye, sacrifice to your God in the land," that "it is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us."—Ex., viii, 26, 27.

It is further stated, that after a time, when all

other judgments had failed to bring about the desired effect with Pharaoh, that "Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel."—Ex., xi, 4—7.

The next chapter gives the history of the fulfilment of this threatened judgment and the results that flowed therefrom. It is recorded:

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it."—Ex., xii, 1—8.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand:

and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever."—Ex., xii, 11—14.

"Then Moses called for all the Elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever."—Ex., xii, 21—24.

"And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye

and the children of Israel: and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone: and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men."—Ex., xii, 28—33.

It is further said: "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage; and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beasts; therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem."—Ex., xiii, 14, 15.

From the above quotations, amongst other important matters, it appears, that when the destroying angel passed by the houses of the children of Israel he found the blood of a lamb sprinkled on the door post; which was a type of the blood of Christ, the Lamb of God. The angel who was the executor of justice could not touch those who were protected by that sacred symbol; because that prefigured the sacrifice of the Son of God, which was provided at the beginning of creation for the redemption of the human family, and which was strictly in accordance with provisions then made by the Almighty for that purpose—"the Lamb slain from before the foundation of the world"—and accepted in full as an atonement for the transgressions of mankind, according to the requirements of eternal justice and agreed to by the Savior and His Father. A proposition is made to meet the requirements of justice, which proposal is accepted by the contracting parties, all these contracting parties being satisfied with the arrangement thus made. Hence it is said by one of the prophets: "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." —Job, xxxiii, 24.

And further: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isaiah, li, 11.

Who are the redeemed, except those who have accepted the terms of the ransom thus provided? The ransom being provided and accepted, the requirements of justice are met, for those contracts are provided and sanctioned by the highest contracting parties that can be found in the heavens, and the strongest, most indubitable and infinite assurances are given for the fulfilment of that contract, and until the contract is fulfilled the sacrifices are offered as a token and remembrance of the engagements and covenants entered into. God gave a token to Noah, of a rainbow, which should be a sign between Him and mankind that He would nevermore destroy the earth by water; He accepted these sacrifices as a token of the covenant that the Messiah should come to take away sin by the sacrifice of Himself, and thus fulfil the covenant, pertaining to this matter, made before the world was.

And again there was another token, which was given to Adam by an angel. This holy messenger said to our great father, "Thou shalt do all that thou doest in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore." (Pearl of Great Price.) For, as expressed in the New Testament, "there is none other name under heaven given among men, whereby we must be saved." (Acts, iv, 12.) Or, to quote from the Book of Mormon, "There shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." And furthermore, that name, or token, will continue to be given until the Scripture is fulfilled which saith: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every

knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil., ii, 9—11.

Again, the Lord, through the sprinkling of the blood of a lamb on the door-posts of the Israelites, having saved the lives of all the first-born of Israel, made a claim upon them for their services in His cause. It is written:

"And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel; therefore the Levites shall be mine; because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am the Lord."—Num., iii, 12, 13.

But the first-born of the Egyptians, for whom no lamb as a token of the propitiation was offered, were destroyed. It was through the propitiation and atonement alone that the Israelites were saved, and, under the circumstances they must have perished with the Egyptians, who were doomed, had it not been for the contemplated atonement and propitiation of Christ, of which this was a figure.

Hence the Lord claimed those that He saved as righteously belonging to Him, and claiming them as His He demanded their services; but afterwards, as shown in the above quotation, He accepted the tribe of Levi in lieu of the first-born of Israel; and as there were more of the first-born than there were of the Levites, the balance had to be redeemed with money, which was given to Aaron, as the great High Priest and representative of the Aaronic Priesthood, he being also a Levite. (See Numbers, iii, 50, 51.)

CHAPTER XIV.

History of Sacrifices aud the Law of Moses among the Nephites—References to the Books of Nephi, Jacob, Mosiah and Alma—The Testimony of Jesus regarding the Law of Moses.

FROM the Bible we turn to the Book of Mormon, with a view to discover to what extent the law of sacrifice, as a type of the offering up of the promised Messiah, was observed among that branch of the house of Israel which God planted on this continent. In perusing the pages of this sacred record, we shall find several important facts and ideas, in connection with this subject, presented very prominently by the ancient Nephite historians: among them—

First, that the law of Moses, with all its rites, ordinances, and sacrifices, was strictly observed by the faithful Nephites from the time of their arrival on the promised land, until it was fulfilled in Christ, and by his command ceased to be observed.

Second, that when the Nephites brought any of the Lamanites to the knowledge and worship of the true God, they taught them to observe this law.

Third, that those who apostatized from the Nephites, as a general thing, ceased to observe this law.

Fourth, that the true import of the law of Moses, and of its ceremonies and sacrifices, as typical of the atonement yet to be made by our Lord and Savior, was thoroughly taught by the Priesthood among that people, and very generally understood by them.

Fifth, that associated with the observance of this law, there were continued admonitions given that salvation was in Christ and not in the law, which was but the shadow and type of that of which he was the prototype and reality.

Sixth, that temples were erected of the same pattern

as that of Solomon at Jerusalem, evidently for the reason that they were to be used for the same purposes.

Seventh, that the Gospel was preached in connection with the law, and churches were established and organized according to the Gospel requirements, and that the higher Priesthood, although not fully organized in all its parts, ministered to the Nephites as well as the lesser.

Eighth, it appears indubitable from the two records, the Bible and the Book of Mormon, that the intent and true meaning of the law of Moses, of its sacrifices, etc., were far better understood and comprehended by the Nephites than by the Jews. But in this connection, it must not be forgotten, that a great many most plain and precious things, as the Book of Mormon states, have been taken from the Bible, through the ignorance of uninspired translators or the design and cunning of wicked men.

As might naturally be expected, we find that Lehi, like his forefathers of the Mosaic age, offered sacrifices to the Lord during his journeyings in the wilderness. These sacrifices were occasions of thanksgiving and praise to God. As examples, we note the occasion of the safe return of Lehi's sons from Jerusalem with the records, when, we are told by Nephi, their parents "did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.—1 Nephi, v, 9, 10.

Another occasion was when Nephi and his brethren again returned from the Holy City, bringing with them Ishmael and his family. Of this Nephi writes: "After I and my brethren, and all the house of Ishmael, had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him."—1 Nephi, vii, 22.

After the arrival of the colony on the promised

land and the death of Lehi, his sons and their families divided into two communities, or nationalities; the one righteous and Godfearing, the other rebellious and debased. Owing to the contentious and quarrelsome disposition of the latter, who recognized Laman, Lehi's eldest son, as their head, the portion who sought to serve the Lord, for the sake of peace and security moved some distance to the northward. Nephi was their leader, and of them he records:

"And all those who were with me, did take upon them to call themselves the people of Nephi. And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses. And the Lord was with us: and we did prosper exceedingly."—2 Nephi, v, 9—11.

One of the first things that the Nephites did on their arrival at their new home was to build a temple. They could not keep the judgments, the commandments, and the statutes of the Lord in all things, according to the law of Moses, unless they did so; and necessarily it was fashioned after the one at Jerusalem, for it was to be used for the same purposes; in it the same ordinances were to be performed, the same sacrifices were to be offered. Nephi writes:

"And I, Nephi, did build a temple: and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."—2 Nephi, v, 16.

Thus the fulfilling of the Divine commandments was provided for; a place was erected where the law of Moses could be carried out, and the sacrifices be offered which formed so important a part of that code.

The Nephites were not left by their Priesthood in ignorance of the intent and symbolism of these ceremo-

nies. They were not unmeaning, burdensome, spiritless performances to them. Nephi and his successors were particularly careful in explaining that these ordinances, like all other rites of the Church of God, had their value in their association with or being directly typical of the great, infinite sacrifice of atonement to be offered up by the Lamb of God in His own person. Nephi informs us:

"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him."—2 Nephi, xi, 4.

And a little later he writes:

"And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward to the life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away."—2 Nephi, xxv, 24—27.

Which agrees with the statement of Paul: "Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith."

So firm a foundation having been laid for the faith of the Nephite people, we find that in every period of their history they retained their reverence for the law

of Moses, though disputations sometimes arose, by reason of iniquity, with regard to its symbolism or its saving quality. The apostates, who separated themselves from the Church, occasionally fell into the grievous error ef exalting the law above the Gospel, and, whilst maintaining its divine origin, they ignored its typical value and denied that it was a preparatory system leading to a higher, holier and more perfect law; they refused to recognize it as a schoolmaster to bring them to Christ. The first of these apostacies occurred in the days of Jacob, the brother of Nephi. With regard to the people in general, he writes:

"Behold, they believed in Christ and worshipped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commandments of God in offering up his son Isaac, which is a similitude of God and his only begotten Son."—Jacob, iv, 5.

But while the majority of the Nephites fully recognized these saving truths, there arose a man named Sherem, who disputed and denied that the law pointed the souls of men to Christ, as the great Propitiator for sin and the Redeemer of the world.

This Sherem declared unto the people that there should be no Christ, and his flatteries and sophistries led away many people. Of him and his doings Jacob writes:

"And it came to pass that he came unto me; and on this wise did he speak unto me, saying: Brother Jacob, I have sought much opportunity that I might speak unto you: for I have heard and also know, that thou goest about much, preaching that which you call the gospel, or the doctrine of Christ; and ye have led away much of this people, that they pervert the right way of God, and keep not the law of Moses, which is the right way: and convert the law of Moses into the

worship of a being, which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you, that this is blasphemy; for no man knoweth of such things; for he cannot tell of things to come. And after this manner did Sherem contend against me. But behold, the Lord God poured in his Spirit into my soul, insomuch that I did confound him in all his words. And I said unto him, Deniest thou the Christ who should come? And he said, If there should be a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be. And I said unto him, Believest thou the scriptures? And he said, Yea. And I said unto him, Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you, that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ. And this is not all: it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the power of the Holy Ghost; wherefore, I know, if there should be no atonement made, all mankind must be lost."—Jacob, vii, 6—12.

Somewhat similar was the argument that took place between the martyr Abinadi and the apostate priests of the iniquitous Noah, king of the land of Lehi-Nephi. They officiated in the Temple, observed the outward forms of the Mosaic law, but revelled in licentiousness, covetousness, gluttony and all manner of iniquity. To them was Abinadi sent to warn them and their king of the results of their mutual wrong doing. In the account of this mission of Abinadi we read that he said:

"Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, What teach ye this people? And they said, We teach the law of Moses. And again he said unto them, If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has

cause to send me to prophesy against this people, yea, even a great evil against this people? Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God. And it shall come to pass that ye shall be smitten for your iniquities: for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Does salvation come by the law of Moses? What say ye? And they answered and said, that salvation did come by the law of Moses. But now Abinadi said unto them, I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai."—Mos., xii, 27—33.

He then rehearsed to them the commandments; after which he again inquired:

"Have ye taught this people that they should observe to do all these things? for to keep these commandments? I say unto you nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people. And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiff-necked people; quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him. But behold, I say unto

you, that all these things were types of things to come. And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved, except it were through the redemption of God. For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people, yea, and even all the prophets who have prophesied ever since the world began? Have they not spoken more or less concerning these things?"—Mos., xiii, 25—33.

At this time the righteous Nephites in the land of Zarahemla were keeping the law of Moses strictly, so far as its outward ordinances were concerned, and understandingly with regard to its symbolism and similitudes. When the obedient Nephites were led out of the land of Nephi by Mosiah, they found in the land, afterwards called Zarahemla, a people who proved to be a branch of the house of Israel, but who, owing to the fact that they had no records nor scriptures, had corrupted their language, failed to observe the law of Moses, and had so far fallen that they actually denied the existence of God. Mosiah and the Nephites amalgamated with this people, taught them their language, instructed them in the worship of God and built a temple in that land, which indeed they made their permanent home. Mosiah had a son called Benjamin, who ruled in righteousness all the days of his long life. Shortly before his death he instructed his son Mosiah to gather the people to the temple, that he might give them a charge and nominate his successor. It is written:

"After Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them. And there were a great number, even so many that they did not number them; for they had multi-

plied exceedingly, and waxed great in the land. And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings, according to the law of Moses."—Mos., ii, 1—3.

Here we observe that the law in relation to sacrifices and burnt offerings was still faithfully observed, although nearly five hundred years had passed since Lehi left Jerusalem; for the colony which he led started on their eventful journey six hundred years before the birth of Christ, whilst this gathering took place one hundred and twenty-five years before that same most important appearing.

During the days that the Judges ruled the Nephites the righteous portion of that people continued to observe the requirements of this law. We will simply give two quotations from the Book of Alma on this point, though the references are numerous. The first is:

"Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances, until the time that he should be revealed unto them. Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come."—Alma, xxv, 15, 16.

With this the words of Paul, when speaking on this subject, precisely agree: "But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal., iii, 23, 24.

The second quotation is:

"Therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it

is expedient that there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God: yea, infinite and eternal."—Alma, xxxiv, 13, 14.

But some of those who apostatized from the Nephites and organized churches of their own ceased to keep this law. Such a sect were the Zoramites, of whom it is written:

"Now the Zoramites were dissenters from the Nephites; therefore they had the word of God preached unto them. But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses; neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation; yea, in fine, they did pervert the ways of the Lord in very many instances."—Alma, xxxi, 8—11.

Shortly after the appearance of the signs that betokened the birth of the Savior at Bethlehem, there arose a few among the Nephites who endeavored "to prove by the Scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the Scriptures. But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled."—3 Nephi, i, 24, 25.

After His resurrection, Jesus, in His ministrations in the midst of the Nephites, perceiving that they wondered regarding the fulfilment of the law of Moses, said unto the listening multitude, "Behold, I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in

me is fulfilled, for I have come to fulfil the law; therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me."—3 Nephi, xv, 4—8.

CHAPTER XV.

The Offering of Sacrifice in the Times of the Restitution of all Things—Teachings of the Prophet Joseph Smith thereon—The Sons of Levi—Malachi's Prophecy—The Dispensation of the Fulness of Times.

It would appear that, when everything shall have been accomplished pertaining or relating to the sacrifice and atonement of the Son of God, in the time of the restitution of all things the sons of Levi will offer up an acceptable offering unto the Lord; what this offering will be does not distinctly appear. There are many things associated with the final salvation of man, and the working out and accomplishment of the purposes of God in relation to the human family, which lie yet in the future: the peculiar position which the children will occupy, also the position of the heathen who have died without law, and of those who have been translated, and who it would appear have a specified labor to perform associated with their mission to the terrestrial worlds; the letting loose of Satan after

the thousand years, and many other things which it is not permitted for us at the present time to comprehend in full. These will all be revealed in the due time of the Lord. The Prophet Joseph makes the following statement with regard to the offerings above referred to:

"Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah, that He talked with him [Noah] in a familiar and friendly manner, that He continued to him the keys, the covenants, the power and the glory with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensation; therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi, iii, 3: 'And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord.' It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets. The offering of sacrifice has ever been connected with and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is

restored with all its authority, power and blessings. Elijah was the last Prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing, but the sons of Levi were too prejudiced. 'And I will send Elijah the Prophet before the great and terrible day of the Lord,' etc., etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood, and without the authority is given, the ordinances could not be administered in righteousness. It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, second chapter, second and third verses, you will observe that the priest took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests, so that the offerings and sacrifices are not all consumed upon the altar, but the blood is sprinkled, and the fat and certain other portions are consumed. These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchizedek Priesthood are sufficiently manifest, else how can the restitution of all things spoken of by all the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies. This has never been spoken of by the Prophets, but those things which existed prior to Moses' day, namely, sacrifice, will be continued. It may be asked by some, What necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, If repentance, baptism and faith existed prior to the days of Christ, what necessity for them since that

time? The Priesthood has descended in a regular line from father to son, through their succeeding generations. See Book of Doctrine and Covenants."—History of Joseph Smith, Deseret News, Vol. IV., No. 30.

The remarks of President Joseph Smith are very plain and explicit, and are a strong confirmation of the passage he himself refers to, pertaining to the times of the restitution of all things; which will embrace all systems, doctrines, ordinances, dispensations, and Priesthoods connected with the Church and Kingdom of God. That there will be a full manifestation of all these things, relating to the various times and dispensations, is assured; yet, as Joseph Smith has very properly said, the details of those rituals and observances cannot now be fully defined. But as ancient Israel preserved in the Ark of the Covenant memorials of God's power, goodness and mercy, manifested during the exodus from Egypt, in the two tables of stone and the pot of manna; and of the recognition of the Aaronic Priesthood in Aaron's rod that budded; and as the sword of Laban, the sacred plates already revealed, as well as numerous others yet to be made manifest, and a Urim and Thummim were preserved on this continent; so will there be an exhibition an evidence, a memorial, and an actual manifestation of matters pertaining to laws, ordinances, ceremonies and dispensations, from the commencement of the world to the present time, preserved and manifested in the dispensation that the Lord in His loving kindness has now inaugurated. This will be in accordance with the eternal plans and purposes of God, and with the rights, ceremonies and ordinances belonging to the Priesthoods of God in the different ages, pertaining to the organization of this world, the proposed mediation and atonement of the Son of God, the manifestations and developments of the Melchizedek Priesthood, as the Prophet Joseph has referred to, as well relating to sacrifices in early days as in other matters, the introduction of the Aaronic Priesthood, together with the Ark and the Tabernacle, which we

are told were made after the patterns shown unto Moses in the mount—patterns which existed in the heavens; the eternal existence, authority and power of both Priesthoods as connected with God and administering in time and eternity; the attempts of Satan to overthrow the dynasty, power and authority of Jehovah and his complete failure and discomfiture; exhibiting in a panorama all the leading, prominent details of the creation, atonement, redemption, salvation and exaltation of the world and man, the organization of a new heaven and a new earth, and all the purposes of God, His plans and ordinances, manifested through the Priesthood from the first inception of the organization of the world to the final consummation, purification and exaltation of the world and its inhabitants, according to the foreknowledge and determinate counsel of the Almighty.

For as these memorials of the atonement were used by the ancient Patriarchs and Prophets to manifest to God their faith in the plan of redemption and in the coming Redeemer; so will these great types be again introduced as exhibiting the sacrifice of the great antitype, Jesus, the Mediator of the New Covenant, and as a perpetual recognition of the eternal salvation and exaltation wrought out by Him for the human family by the sacrifice of Himself. (See also 3 Nephi, xv, 4—8, previously quoted.)

CHAPTER XVI.

Brief Retrospect of the History of Sacrifice and its Symbolism—The Passover and the Lord's Supper—Christ's Relation to both these Ordinances—The Last Supper.

As before stated, these sacrifices, which were offered up from the days of Adam until the time of our Savior's advent, were typical of the great expiatory sacrifice which He was to make by the sacrifice of Himself. They were so many types, shadows and forms of which He was the great prototype—the substance, the reality prefigured and foreshadowed by the other sacrifices which had been offered up from the beginning.

When the law was given by Moses, all the forms pertaining to the sacrificial ceremonies were revealed in detail, and the instructions in relation thereto were not simply of a general nature, but they entered into minute particulars in relation to all things connected with those who officiated, the form and pattern of the sacred utensils and of the vestments of the Priesthood, the creatures to be sacrificed, the order of the proceedings, and indeed of all matters associated with the observance of these rites. Almost the whole of the book of Leviticus, and considerable of the book of Numbers, is occupied with these instructions and kindred matters. This Mosaic law, with all its duties, observances, ceremonies and sacrifices, continued in force until Christ's death.

The time having come when the great atonement should be made by the offering up of Himself, Christ told Peter and John to go and prepare a place where He might, according to His custom, eat the Passover with His disciples. Eat what with His disciples? The Passover. Was it the Passover, or the Sacrament of the Lord's Supper? The Lord, in Egypt, passed by, or passed over the houses of the Israelites whose door posts had

been sprinkled with the blood of the lamb sacrificed for that purpose; and the Israelites were commanded to observe this Passover in all their generations. Jesus, in compliance with this command, directed that a place be made ready where He might eat the Passover with His Apostles; for He, the great prototype, was going to offer up Himself as a lamb without spot or blemish; not only for the Israelites, but for all nations, for every people, and kindred, and tongue under the face of the whole heavens: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

But previous to the offering up of Himself, as the great expiatory sacrifice, having fulfilled the law and made it honorable, and having introduced the Gospel, He met with His disciples, as already noticed, to eat the Passover. He then told them, "With desire I have desired to eat this passover with you before I suffer." To eat what with you? The Passover. To eat what with you? The Sacrament of the Lord's Supper. Thus He eat both, for the two ceremonies centered in Him, He was the embodiment of both, He was the Being provided before the foundation of the earth, and prophecied of by men of God throughout all the preceding ages; and also on account of whom the sacrifices were offered up by all the servants of the Lord, from the fall of Adam to that time; and all the various atonements heretofore offered pointed to Him, for whom they were all made and in whom they all centered. On the other hand, He it was who introduced the more perfect law, and offering Himself once for all, an infinite atonement, He. through this sacrifice, accomplished that which was designed by the Almighty before the world was, and of which the blood of bullocks, of goats and of lambs was merely the shadow.

In view of what was almost immediately to take place, He instituted the sacrament of the Lord's Supper

in commemoration of this great crowning act of redemption. When at the table, "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me;" afterwards, "He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins."

In reality, this act of the atonement was the fulfilment of the sacrifices, of the prophecying, of the Passover, and of all the leading, prominent acts of the Patriarchs and Prophets relating thereto; and having performed this, the past and the future both centered in Him. Did these worthies offer sacrifices? They prefigured His appearing and atonement. Did they prophecy? It was of Him, for the testimony of Jesus is the spirit of prophecy. Did they keep the Passover? He Himself was the great expiatory offering. Were the people called upon afterwards to commemorate this event? They did it in remembrance of Him, as a great memorial among all of His disciples in all nations, throughout all time; of the sacrifice of His broken body and spilt blood; the antitype of the sacrificial lamb slain at the time of the Passover; of Him; as being the Mediator, the Messiah, the Christ, the Alpha and Omega, the Beginning and the End: the Son of the living God.

As from the commencement of the world to the time when the Passover was instituted, sacrifices had been offered as a memorial or type of the sacrifice of the Son of God; so from the time of the Passover until that time when He came to offer up Himself, these sacrifices and types and shadows had been carefully observed by Prophets and Patriarchs; according to the command given to Moses and other followers of the Lord. So also did He Himself fulfil this requirement, and kept the Passover as did others; and now we, after the great sacrifice has been offered, partake of the Sacrament of the Lord's Supper in remembrance thereof. Thus this act was the great connecting link between the

past and the future; thus He fulfilled the law, met the demands of justice, and obeyed the requirements of His Heavenly Father, although laboring under the weight of the sins of the world, and the terrible expiation which He had to make, when, sweating great drops of blood, He cried: "Father, if it be possible let this cup pass from me; nevertheless not my will but thine be done;" and when expiring in agony upon the cross He cried, "It is finished," and gave up the ghost.

During this ever memorable supper, the Savior said unto His disciples, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." He was the Lamb proposed to be slain from before the foundation of the world; He was the Lamb spoken of by the Prophets in the different ages, and for which sacrifices were made; in Him was now fulfilled everything that prefigured His approach, and that was prophesied of Him pertaining to the atonement. He also was to burst the barriers of the tomb, become the first fruits of those that slept, and introduce the resurrection, and indeed to be the Resurrection and the Life. He was also to ascend to the heavens, resurrect His Saints, and after resurrecting them, drink of the fruit of the vine with them in His Father's kingdom. Every knee should yet bow to Him, and every tongue confess that He was the Christ to the glory of God the Father. Every nation, kindred, and tongue should bow to His sceptre, and the earth through Him be filled with the knowledge of God, as the waters cover the sea, the earth be redeemed and become celestial, a new heaven and a new earth be instituted, wherein dwelleth righteousness, and the redemption and resurrection of the living and the dead, according to the eternal plan of Jehovah, should be brought about through His mediation and atonement.

CHAPTER XVII.

The Atonement and the Resurrection—Adam and Christ—Why a Law was given unto Adam—The Results of Disobedience to that Law—Testimony of our First Parents—"Adam fell that Man might be"—The Fall a Necessary Part of the Plan of Salvation—God's Plan a Merciful Plan—The Plan of Lucifer—Man's Free Agency—The Chain Complete.

In the economy of God and the plan proposed by the Almighty, it was provided that man was to be placed under a law apparently simple in itself, yet the test of that law was fraught with the gravest consequences. The observance of that law would secure eternal life, and the penalty for the violation of that law was death. For, we are told, in Adam all die, and hence the declaration, "It is appointed for man once to die." There is another principle associated with this, which is, that the atonement provided a means and plan whereby death could be overcome, and the resurrection of the body from death be brought about, for it is written, "As in Adam all die, even so in Christ shall all be made alive." But without this atonement the resurrection of the body could not be brought about; hence Jesus, when on earth, proclaimed, "I am the Resurrection and the Life," and He Himself "was the first fruits of them that slept."

Men could not have been tested without a law. The penalty for the violation of that law was death. If the law had not been broken, man would have lived; but would man thus living have been capable of perpetuating his species, and of thus fulfilling the designs of God in preparing tabernacles for the spirits which had been created in the spirit world? And further, could they have had the need of a mediator, who was to act as a propitiation for the violation of this law, which it would appear from the circumstances was destined to be broken; or

could the eternal increase and perpetuity of man have been continued, and his high exaltation to the Godhead been accomplished, without the propitiatory atonement and sacrifice of the Son of God?

Jesus said, "Thus it is written, and thus it behooved Christ to suffer." Could it have behooved Christ to suffer if man had not sinned, and was it not part of the eternal plan of God that man should violate that law, that an atonement might be provided and had, and by this means man be purified and perfected, through the struggles and trials incident to his coming in contact with the powers of darkness, and, through the mediation and atonement of Jesus Christ, and his own obedience to the requirements of the law associated therewith, be raised to a higher state of existence than it would have been possible for him to have obtained without the transgression of that law?

These points are made exceedingly plain in the Pearl of Great Price. It is there stated:

"And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only

Begotten of the Father from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will. And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

Thus we find: Firstly. That Adam and Eve both considered that they had gained, instead of suffered loss, through their disobedience to that law; for they made the statement, that if it had not been for their transgression they never would "have known good and evil." And again, they would have been incapable of increase; and without that increase the designs of God in relation to the formation of the earth and man could not have been accomplished; for one great object of the creation of the world was the propagation of the human species, that bodies might be prepared for those spirits who already existed, and who, when they saw the earth formed, shouted for joy.

Secondly. By pursuing the course they did, through the atonement, they would see God as they had done before; and furthermore, they would be capable of exaltation, which was made possible only through their fall, and the atonement of Jesus Christ; and also, they might have the comforting influence of the Spirit of God, and His guidance and direction here, as well as eternal lives and exaltations in the world to come.

Paul, in his Epistle to the Romans, also writes very directly upon these truths; he says:

"Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if, through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." —Romans, v., 14—21.

Whilst in the Book of Mormon Lehi teaches:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they

are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable, like unto himself."—2 Nephi, ii, 22—27.

In the same book it is written:

"Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord. Wherefore it must needs be an infinite atonement. Save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more."—2 Nephi, ix, 5—8.

There is a principle developed in the above quotation to the effect that death was "passed upon all men to

fil the *merciful plan* of the great Creator;" and further-
ore, that the resurrection came "by reason of the fall."
r if man had not sinned. there would have been no
ath, and if Jesus had not atoned for the sin, there
uld have been no resurrection Hence these things
e spoken of as being according to the merciful plan
God. This corruption could not have put on in-
rruption, and this mortality could not have put on
mortality; for, as we have elsewhere shown, man by
ason of any thing that he himself could do or accom-
ish, could only exalt himself to the dignity and
pability of man. and therefore it needed the atone-
ent of a God, before man, through the adoption,
uld be exalted to the Godhead.

Again, if the body could not have been res-
rrected, it would have had to "crumble to its mother
rth," and remain in that condition without the capa-
lity of ascending to the Godhead: and furthermore,
t only would our bodies have lost their entity, their
e and power, but the spirit also would have been
aced in a state of subjection "to that angel who fell
om before the presence of the eternal God, and became
e devil," without a capability or even hope of life,
lvation and exaltation, and would have been deprived
all free agency and power. and subject to the influences,
ominion and eternal destruction of Lucifer, the enemy
man and of God. Hence, on this ground, and because
the terrible effects which would have resulted to
manity from the proposed plan to deprive man of
s free agency, and in seeking to do away with the
onement, Lucifer was cast out of heaven, as were also
ose associated with him in the same diabolical plans
d purposes.

The testimony of the Book of Doctrine and Cove-
nts is in full accord with the revelations in the ancient
riptures. In it we are instructed that God "created
an, male and female, after his own image and in his
wn likeness created he them, and gave unto them com-
mandments that they should love and serve him, the

only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father."—Doc. and Cov., sec. xx, 18—24, p. 123.

Again, we read from the same source:

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual, they are not natural nor temporal, neither carnal nor sensual."—Doc. and Cov., sec. xxix, 35, p. 146.

"Wherefore, it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed. But, behold, I say unto you that I the Lord God gave unto Adam and to his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe."—Doc. and Cov., xxix, 40—43, p. 147.

In accordance with this we find it written in the Pearl of Great Price, that the Lord did send an angel to Adam (as elsewhere quoted), who taught unto him the Gospel.

Thus it would appear that if any of the links of this great chain had been broken, it would have interfered with the comprehensive plan of the Almighty pertaining to the salvation and eternal exaltation of those spirits who were His sons, and for whom principally the world was made; that they through submission to the requirements of the eternal principle and law governing these matters might possess bodies, and these bodies united with the spirits might become living souls, and being the sons of God, and made in the image of God, they, through the atonement might be exalted, by obedience to the law of the Gospel; to the Godhead.

CHAPTER XVIII.

Christ as the Son of God—A Comparison between His Position Glory, etc., and Those of other Sons of God—His Recognition by the Father—Christ called the Very Eternal Father.

It may here be asked, What difference is there between the Son of God, as the Son of God, the Redeemer, and those who believe in Him and partake of the blessings of the Gospel?

One thing, as we read, is that the Father gave Him power to have life in Himself: "For as the Father hath life in himself, so hath he given to the Son to have life in himself;" and further, He had power, when all mankind had lost their life, to restore life

to them again; and hence He is the Resurrection and the Life, which power no other man possesses.

Another distinction is, that having this life in Himself, He had power, as He said, to lay down His life and to take it up again, which power was also given Him by the Father. This is also a power which no other being associated with this earth possesses.

Again, He is the brightness of His Father's glory and the express image of His person. Also, He doeth what He seeth the Father do, while we only do that which we are permitted and empowered to do by Him.

He is the Elect, the Chosen, and one of the Presidency in the heavens, and in Him dwells all the fulness of the Godhead bodily, which could not be said of us in any of these particulars.

Another thing is, that all power is given to Him in heaven and upon earth, which no earthly being could say.

It is also stated that Lucifer was before Adam; so was Jesus. And Adam, as well as all other believers, was commanded to do all that he did in the name of the Son, and to call upon God in His name for ever more; which honor was not applicable to any earthly being.

He, in the nearness of His relationship to the Father, seems to occupy a position that no other person occupies. He is spoken of as His well beloved Son, as the Only Begotten of the Father—does not this mean the only begotten after the flesh? If He was the first born and obedient to the laws of His Father, did He not inherit the position by right to be the representative of God, the Savior and Redeemer of the world? And was it not His peculiar right and privilege as the firstborn, the legitimate heir of God, the Eternal Father, to step forth, accomplish and carry out the designs of His Heavenly Father pertaining to the redemption, salvation and exaltation of man? And being Himself without sin (which no other mortal was), He took the position of Savior and Redeemer, which by right belonged

to Him as the first born. And does it not seem that in having a body specially prepared, and being the offspring of God, both in body and spirit, He stood pre-eminently in the position of the Son of God, or in the place of God, and was God, and was thus the fit and only personage capable of making an infinite atonement? Hence we read:

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God He taketh away the first, that he may establish the second."—Heb., x, 5—9.

We are told, in the Pearl of Great Price, that when Satan proposed a plan of his own, promising to redeem every soul of man, but wherein the free agency of man would be destroyed, and said, "Wherefore give me thine honor," the Only Begotten said, "Father, thy will be done, and the glory be thine for ever" "I am prepared to carry out thy plan." The Apostle above quoted states, "A body hast thou prepared me. * * Then said I, Lo, I come to do thy will, O Lord." Hence from the above we learn that though others might be the sons of God through Him, yet it needed His body, His fulfilment of the law, the sacrifice or offering up of that body in the atonement, before any of these others, who were also sons of God by birth in the spirit world, could attain to the position of sons of God as He was; and that only through His mediation and atonement. So that in Him, and of Him, and through Him, through the principle of adoption, could we alone obtain that position which is spoken of by John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know

that when he shall appear we shall be like him, for we shall see him as he is." Thus His atonement made it possible for us to obtain an exaltation, which we could not have possessed without it.

"His name shall be called Immanuel," which being interpreted is, God with us. Hence He is not only called the Son of God, the First Begotten of the Father, the Well Beloved, the Head, and Ruler, and Dictator of all things, Jehovah, the I Am, the Alpha and Omega, but He is also called the Very Eternal Father. Does not this mean that in Him were the attributes and power of the Very Eternal Father? For the angel to Adam said that all things should be done in His name. A voice was heard from the heavens, when Jesus was baptized by John the Baptist, saying, "This is my beloved Son, in whom I am well pleased;" and when the Father and the Son appeared together to the Prophet Joseph Smith they were exactly alike in form, in appearance, in glory; and the Father said, pointing to His Son, "This is my beloved Son; hear Him." There the Father had His apparent tabernacle, and the Son had His apparent tabernacle; but the Son was the agency through which the Father would communicate to man; as it is elsewhere said, "Wherefore, thou shalt do all that thou doest in the name of the Son. And thou shalt repent, and shalt call upon God, in the name of the Son, for evermore."

CHAPTER XIX.

Man as Man—His Excellency and His Limitations—Salvation and Eternal Progression Impossible without the Atonement—In Christ *only* can All be made Alive.

MAN, as man, can only make use of the powers which are possessed by man. Made, indeed, as represented in the Scriptures, in the image of God, as monarch of the universe he stands erect on the earth in the likeness of his Great Creator; beautifully constructed in all his parts, with a body possessing all the functions necessary for the wants of humanity; standing, not only by right, but by adaptability, beauty, symmetry and glory, at the head of all creation; possessing also mental powers and the capacity of reflecting upon the past, with capabilities to reason upon cause and effect, and by the inductive powers of his mind, through the inspiration of the Almighty, to comprehend the magnificent laws of nature as exhibited in the works of creation; with the capacity also of using the elements and forces of nature, and of adapting them to his own special benefit; and by his powers penetrating into the deep, ascending into the heavens, rushing with mighty velocity across the earth, making use of the separate or combined forces of nature with which he is surrounded and subjugating them to his will; as, likewise, by his intelligence, he has dominion over the fishes of the sea, over the fowls of the air, and over the cattle. He can girdle the earth with the electric fluid and convey his thoughts to any land or zone; by the same subtle influence he can talk with his fellows, and be heard when hundreds of miles apart. He can apply the forces of earth, air, fire and water to make them subservient to his will, and stands proudly erect as the head of all creation and the representative of God upon the earth.

But while he occupies this exalted position, and is in the image of God, yet he possesses simply, as a man, only the powers which belong to man; and is subject to weakness, infirmity, disease and death. And when he dies, without some superior aid pertaining to the future, that noble structure lies silent and helpless, its organs, that heretofore were active, lively and energetic, are now dormant, inactive and powerless. And what of the mind, that before went back into eternity and reached forward into eternity? And what of its powers? Or what of that spirit, which, with its Godlike energies, its prescience and power, could grasp infinity? What of it, and where is it? The Scriptures say that the body returns to the dust and the spirit returns to God who gave it. But what of its powers as made known to us, what of the hereafter? The philosophy of the world tells us that the spirit dies with the body, and like it is dissipated in surrounding nature, but as an entirety no longer exists; and all the power the being ever had was to propagate its own species and to impart the powers of the body and the mind to its posterity. Such philosophers can comprehend nothing pertaining to the future—no glory, no exaltation, no eternal progression, only as developed by a succession of manhood. If, then, there is a spirit in man which reaches into futurity, that would grasp eternal progress, eternal enjoyments, and eternal exaltations; then those glories, those exaltations, those capabilities and those powers must be the gift of some superior being, power, or authority to that which exists in man; for the foregoing is a brief exhibition of the powers and capabilities of humanity. It is of this gift that we now speak. It is of a principle that emanates from God, that originates with a superior intelligence, whose plans, and powers, and capabilities are exalted above those of mortal man, as the heavens are above the earth, or as the majestic works of the Great Creator throughout the infinitude of space are superior to the puny efforts of the children of mortality. It is for the exaltation of man to this state

of superior intelligence and Godhead that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered capable not only of being a son of man, but also a son of God, through adoption, and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of a God. As it is written, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

As a man through the powers of his body he could attain to the dignity and completeness of manhood, but could go no further; as a man he is born, as a man he lives, and as a man he dies; but through the essence and power of the Godhead, which is in him, which descended to him as the gift of God from his heavenly Father, he is capable of rising from the contracted limits of manhood to the dignity of a God, and thus through the atonement of Jesus Christ and the adoption he is capable of eternal exaltation, eternal lives and eternal progression. But this transition from his manhood to the Godhead can alone be made through a power which is superior to man—an infinite power, an eternal power, even the power of the Godhead: for as in Adam all die, so in Christ *only* can all be made alive. Through Him mankind are brought into communion and communication with God; through His atonement they are enabled, as He was, to vanquish death; through that atonement and the power of the Priesthood associated therewith, they become heirs of God and joint heirs with Jesus Christ, and inheritors of thrones, powers, principalities and dominions in the eternal worlds. And instead of being subject to death, when that last enemy shall be destroyed, and death be swallowed up in victory, through that atonement they can become the fathers and mothers of lives, and be capable of perpetual and eternal progression.

CHAPTER XX.

Christ to be Subject to Man—His Descent Below all Things—Man's Condition had there been no Atonement—The Sons of God—Man's Inability to Save Himself—Christ's Glory before the World Was—Necessity for an Infinite Atonement—The Father and Son have Life in Themselves.

AGAIN we will return to the quotation from the Book of Mormon.* Satan, as we have remarked before, wanted to deprive man of his agency, for if man had his agency, it would seem that necessarily the Lord would be subject to him; as is stated, "For it behooveth the Great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him."

The Lord being thus subjected to man, He would be placed in the lowest position to which it was possible for Him to descend; because of the weakness, the corruption and the fallibility of human nature. But if man had his free agency, this necessarily would be the result, and hence, as it is said, Jesus descended below all things that He might be raised above all things; and hence also, while Satan's calculation was to deprive man of his free agency, and to prevent himself or the Only Begotten from being subject to this humiliation and infamy, the Lord's plan was to give man his free agency, provide a redeemer, and suffer that redeemer to endure all the results incidental to such a position, and thus, by offering himself as a substitute and conquering death, hell and the grave, he would ultimately subjugate all things unto himself; and at the same time make it possible for man to obtain an exaltation that he never could have had without his agency. It is said, as already stated, "For behold, if the flesh should

* 2 Nephi, ix, 5—7.

rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more;" and hence the plan of Satan it appears would have frustrated the designs of the Almighty, and have deprived man of that exaltation and glory which his Heavenly Father contemplated. It is further written:

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies; in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt;

and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness. And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end. O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled."—2 Nephi, ix, 9—17.

In the economy of God pertaining to the salvation of the human family, we are told in the Scriptures that it was necessary that Christ should descend below all things, that He might be raised above all things; as stated above, He had to "become subject to man in the flesh." It was further necessary that He should descend below all things, in order that He might raise others above all things; for if He could not raise Himself and be exalted through those principles brought about by the atonement, He could not raise others; He could not do for others what He could not do for Himself, and hence it was necessary for Him to descend below all things that He might be raised above all things; and it was necessary that those whom He proposed to save should also descend below all things, that by and through the same power that He obtained His exaltation, they also, through His atonement, expiation and intercession, might

be raised to the same power with Him; and, as He was the Son of God, that they might also be the adopted sons of God; hence John says:

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John, iii, 2.

And by this power we shall overcome and sit down on His throne, as Jesus overcame and sat down upon the throne of His Father.

We are told in the foregoing quotation from the Book of Mormon that the atonement must needs be infinite. Why did it need an infinite atonement? For the simple reason that a stream can never rise higher than its fountain; and man having assumed a fleshly body and become of the earth earthy, and through the violation of a law having cut himself off from his association with his Father, and become subject to death; in this condition, as the mortal life of man was short, and in and of himself he could have no hope of benefitting himself, or redeeming himself from his fallen condition, or of bringing himself back to the presence of his Father, some superior agency was needed to elevate him above his low and degraded position. This superior agency was the Son of God, who had not, as man had, violated a law of His Father, but was yet one with His Father, possessing His glory, His power, His authority, His dominion. As He, Himself, prayed:

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John, xvii, 5.

A man, as a man, could arrive at all the dignity that a man was capable of obtaining or receiving; but it needed a God to raise him to the dignity of a God. For this cause it is written, "Now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him." And how and why like Him? Because, through the instrumentality of the atonement and the

adoption, it is made possible for us to become of the family of God, and joint heirs with Jesus Christ; and that as He, the potential instrument, through the oneness that existed between Him and His Father, by reason of obedience to divine law, overcame death, hell and the grave, and sat down upon His Father's throne, so shall we be able to sit down with Him, even upon His throne. Thus, as it is taught in the Book of Mormon, it must needs be that there be an infinite atonement; and hence of Him, and by Him, and through Him are all things; and through Him do we obtain every blessing, power, right, immunity, salvation and exaltation. He is our God, our Redeemer, our Savior, to whom, with the Father and the Holy Spirit, be eternal and everlasting praises worlds without end.

Again, Jesus testifies of Himself:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John, v, 25—29.

It would seem from the above that the Son hath life inherent in Himself, even as the Father hath life in Himself, He having received this power from the Father. Also, that He had power in Himself, as elsewhere stated, to lay down this body, and also to take it up again; and in this respect He differed from others. While man dies and lays down his body, he has not power under any circumstance to raise it again, only through the power of Jesus and His intercession and atonement; for the Redeemer has proclaimed Himself to be the Resurrection and the Life; and it is by

this resurrective power which He possesses, as the gift of God through obedience to the will of the Father, that the dead shall hear the voice of God and shall live. Hence He not only becomes the first fruits of those that slept, having conquered death Himself and triumphed over it, but He also becomes the means of the resurrection of all men from the dead. Hence He says:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John, x, 17, 18.

Thus, when He says He has power to lay down His life and power to take it up again, He speaks of a power never before exhibited among men upon this earth; and which power, indeed, does not belong to man in and of himself.

CHAPTER XXI.

The Relation of the Atonement to Little Children—Jesus Assumes the Responsibility of Man's Transgression, and Bears the Weight of his Sins and Sufferings—The Inferior Creatures and Sacrifice—The Terrors and Agonies of Christ's Passion and Death—The Tribulations, Earthquakes, etc., when He gave up the Ghost—Universal Nature Trembles—The Prophecies of Zenos and Enoch—The Testimony of the Centurion—Heirship, and the Descent of Blessings and Curses.

THE Redeemer Himself, when tabernacling in the flesh, said to His disciples on the Eastern Continent, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke, xviii, 16, 17. And after His crucifixion and resurrection He repeated this same admonition to His Nephite disciples: "And again I say unto you, Ye must repent, and be baptized in my name and become as a little child, or ye can in no wise inherit the kingdom of God."—3 Nephi, xi 38

Without Adam's transgression those children could not have existed; through the atonement they are placed in a state of salvation without any act of their own. These would embrace, according to the opinion of statisticians, more than one-half of the human family, who can attribute their salvation only to the mediation and atonement of the Savior. Thus, as stated elsewhere, in some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, he bore

ıe weight of the sins of the whole world; not only of dam, but of his posterity; and in doing that, opened ıe kingdom of heaven, not only to all believers and all ho obeyed the law of God, but to more than one-half the human family who die before they come to years maturity, as well as to the heathen, who, having ied without law, will, through His mediation, be resur-ected without law, and be judged without law, and ıus participate, according to their capacity, works and orth, in the blessings of His atonement.

Again, there is another phase of this subject that ust not be forgotten. From the commencement of the fering of sacrifices the inferior creature had to suffer r the superior. Although it had taken no part in the t of disobedience, yet was its blood shed and its life crificed, thus prefiguring the atonement of the Son of od, which should eventually take place. The creature deed was made subject to vanity not willingly, but by ason of Him who hath subjected the same in hope. illions of such offerings were made, and hecatombs of ese expiatory sacrifices were offered in view of the eat event that would be consummated when Jesus should fer up Himself. With man this was simply the edience to a command and a given law, and with m might be considered simply a pecuniary sacrifice: th the animals it was a sacrifice of life. But what the reason for all this suffering and bloodshed, and crifice? We are told that "without shedding of blood no remission" of sins. This is beyond our com-ehension. Jesus had to take away sin by the sacrifice Himself, the just for the unjust, but, previous to this ınd sacrifice, these animals had to have their blood ed as types, until the great antitype should offer Himself once for all. And as He in His own person e the sins of all, and atoned for them by the rifice of Himself, so there came upon Him the weight d agony of ages and generations, the indescribable ny consequent upon this great sacrificial atonement erein He bore the sins of the world, and suffered in

His own person the consequences of an eternal law of God broken by man. Hence His profound grief, His indescribable anguish, His overpowering torture, all experienced in the submission to the eternal fiat of Jehovah and the requirements of an inexorable law.

The suffering of the Son of God was not simply the suffering of personal death; for in assuming the position that He did in making an atonement for the sins of the world He bore the weight, the responsibility, and the burden of the sins of all men, which, to us, is incomprehensible. As stated, "the Lord, your Redeemer, suffered death in the flesh; wherefore he suffereth the pains of all men;" and Isaiah says: "Surely he hath borne our griefs and carried our sorrows," also, "The Lord hath laid on him the iniquity of us all," and again, "He hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many;" or, as it is written in the Second Book of Nephi: "For behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam;" whilst in Mosiah it is declared: "He shall suffer temptations, and pain of body, hunger, thirst and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people."

Groaning beneath this concentrated load, this intense, incomprehensible pressure, this terrible exaction of Divine justice, from which feeble humanity shrank, and through the agony thus experienced sweating great drops of blood, He was led to exclaim, "Father, if it be possible, let this cup pass from me." He had wrestled with the superincumbent load in the wilderness, He had struggled against the powers of darkness that had been let loose upon him there; placed below all things, His mind surcharged with agony and pain, lonely and apparently helpless and forsaken, in his agony the blood oozed from His pores. Thus rejected by His own, attacked by the

powers of darkness, and seemingly forsaken by His God, on the cross He bowed beneath the accumulated load, and cried out in anguish, "My God, my God, why hast thou forsaken me!" When death approached to relieve Him from His horrible position, a ray of hope appeared through the abyss of darkness with which He had been surrounded, and in a spasm of relief, seeing the bright future beyond, He said, "It is finished! Father, into thy hands I commend my spirit." As a God, He descended below all things, and made Himself subject to man in man's fallen condition; as a man, He grappled with all the circumstances incident to His sufferings in the world. Anointed, indeed, with the oil of gladness above His fellows, He struggled with and overcame the powers of men and devils, of earth and hell combined; and aided by this superior power of the Godhead, He vanquished death, hell and the grave, and arose triumphant as the Son of God, the very eternal Father, the Messiah, the Prince of peace, the Redeemer, the Savior of the world; having finished and completed the work pertaining to the atonement, which His Father had given Him to do as the Son of God and the Son of man. As the Son of Man, He endured all that it was possible for flesh and blood to endure; as the Son of God He triumphed over all, and forever ascended to the right hand of God, to further carry out the designs of Jehovah pertaining to the world and to the human family.

And again, not only did His agony affect the mind and body of Jesus, causing Him to sweat great drops of blood, but by reason of some principle, to us unfathomable, His suffering affected universal nature.

"World upon world, eternal things,
Hang on thy anguish, King of kings."

When he gave up the ghost, the solid rocks were riven, the foundations of the earth trembled, earthquakes shook the continents and rent the isles of the sea, a deep darkness overspread the sky, the mighty waters overflowed their accustomed bounds, huge mountains sank and valleys rose, the handiwork of feeble

men was overthrown, their cities were engulphed or consumed by the vivid shafts of lightning, and all material things were convulsed with the throes of seeming dissolution. Thus was brought to pass that which was spoken by the prophet Zenos: "The rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim, The God of nature suffers." [1 Nephi, xix, 12.] And it is recorded, that so confessed the Centurion, and they that were with him watching the body of Jesus. For when they witnessed the earthquake, and the other things that were done, they feared greatly, saying, "Truly this was the Son of God." So also was fulfilled that which is written in the prophecy of Enoch:

"And the Lord said unto Enoch, Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day."—Pearl of Great Price.

Thus, such was the torturing pressure of this intense, this indescribable agony, that it burst forth abroad beyond the confines of His body, convulsed all nature and spread throughout all space.

The statement previously quoted, "The Lord hath laid on him the iniquity of us all," could only be in reference to the transgression of our first parent, who, acting as the progenitor and head of the human family, assumed a responsibility not only for himself, but for all of his seed; for the whole of the human family not having then been born, could not be responsible, personally, for acts that transpired before they had an existence on the earth. But as children inherit blessings

from their fathers, so it would also seem that they must inherit curses, or share in their calamities. The Lord, in speaking to the children of Israel, said He would visit "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate" him; and furthermore "a bastard shall not enter into the congregation of the Lord, even to his tenth generation." This ostracism or punishment could be for no personal act of their own, for they had no part in the sin of their parents; any more than Adam's progeny had in the original sin or transgression. But it seems to be a principle admitted, that if they share the blessings accruing to their father for righteous acts, they must also share the condemnation for acts that are unrighteous. Hence comes in the atonement of the Messiah, which amply covers all of these acts, and more than that, for as Paul says: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ; hath abounded unto many." Hence we say, as above, the atonement covered more, apparently, than the transgression; for Adam, without the transgression, would have had no increase. That transgression opened the way for the increase, as stated by Eve, "Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." That being the case, all children born among any people, not having arrived at the years of accountability, are saved through the atonement of Jesus Christ, as stated by Moroni:

"Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith, that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and

endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold, that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works."—Moroni, viii, 19—23.

CHAPTER XXII.

The Operations of the Priesthood in the Heavens and upon the Earth, in Time and Eternity—The Heirs of the Celestial Kingdom—Those who Die without Law—The Judges of the Earth—Priests and Kings—Christ the King of Kings—Condition of Patriarch Joseph Smith, Apostle David Patten and Others—Moses and Elias—The Visits of Angels and their Testimonies—Peter, James and John—The Angel in the Book of Revelation.

THERE is something peculiarly interesting in the contemplation of events associated with the future destiny of mankind. Among other things it will be seen that there is a very close connection or affinity between the operations of the Priesthood in the heavens and the Priesthood upon earth. In examining this subject we find it written:

"The Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began,

that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection."—Mosiah, xv, 26.

But on the other hand it is promised that those who would have received the Gospel if they had had the opportunity shall yet have that privilege. The Prophet Joseph Smith records in his history: "Thus came the voice of the Lord unto me, saying, All those who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."—Deseret News, Vol. II, No. 22.

With this agree the words of the Apostle Paul, that those who have died without law shall be judged without law; whilst the Lord further reveals to the Prophet Joseph that "that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still."

With this teaching is associated a grand principle connected with the everlasting Priesthood, which administers in time and in eternity. When we reflect upon the statement of creatures being judged without law, the question arises as to who are to be their judges. We may here state that Christ is called the judge of the quick and the dead, the judge of all the earth. We further read that the Twelve Apostles who ministered in Jerusalem "shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt., xix, 28.) Also the following:

"And again, verily, verily, I say unto you, and it

hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve who were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am; to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else." —Doc. and Cov., Sec. xxix, 12, p. 143.

And Nephi writes in the Book of Mormon:

"And the angel spake unto me, saying, Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. And he said unto me, Thou remember-est the twelve apostles of the Lamb? Behold, they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel. And these twelve ministers, whom thou beholdest, shall judge thy seed. And, behold they are righteous for ever; for because of their faith in the Lamb of God, their garments are made white in his blood."—1 Nephi, xii, 8—10.

This exhibits a principle of adjudication or judgment in the hands, firstly, of the Great High Priest and King, Jesus of Nazareth, the Son of God; secondly, in the hands of the Twelve Apostles on the continent of Asia, bestowed by Jesus Himself; thirdly, in the Twelve Disciples on this continent, to their peoples, who it appears are under the presidency of the Twelve Apostles who ministered at Jerusalem; which presidency is also exhibited by Peter, James and John, the acknowledged presidency of the Twelve Apostles; they, holding this Priesthood first on the earth, and then in the heavens, being the legitimate custodians of the keys of the Priesthood, came and bestowed it upon Joseph Smith and Oliver Cowdery. It is also further stated that the Saints shall judge the world. Thus Christ is at the head, His Apostles and disciples seem to take the next prominent part; then comes the action of the Saints, or other

branches of the Priesthood, who it is stated shall judge the world. This combined Priesthood, it would appear, will hold the destiny of the human family in their hands and adjudicate in all matters pertaining to their affairs; and it would seem to be quite reasonable, if the Twelve Apostles in Jerusalem are to be the judges of the Twelve Tribes, and the Twelve Disciples on this continent are to be the judges of the descendants of Nephi, then that the brother of Jared and Jared should be the judges of the Jaredites, their descendants; and, further, that the First Presidency and Twelve who have officiated in our age, should operate in regard to mankind in this dispensation, and also in regard to all matters connected with them, whether they relate to the past, present, or future, as the aforementioned have done in regard to their several peoples; and that the Patriarchs, the Presidents, the Twelve, the High Priests, the Seventies, the Elders, the Bishops, Priests, Teachers and Deacons should hold their several places behind the veil, and officiate according to their calling and standing in that Priesthood. In fact, the Priesthood is called an everlasting Priesthood; it ministers in time and in eternity. Moses speaks of the Levitical Priesthood as an everlasting Priesthood. (Ex., xl, 15.) Paul refers to the Melchizedek Priesthood as being "without father, without mother, without descent, having neither beginning of days, nor end of life." (Heb., vii, 3.) Whilst the Prophet Joseph Smith states that this "Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years." (Doc. and Cov., Sec. lxxxiv, 17, p. 290.)

This being the case, it necessarily follows that those holding the Priesthood on the earth continue in the exercise of that Priesthood in the heavens, their operations being changed from this to another state of existence; and when the dead, small and great, shall be judged, while God stands at the head, and Jesus is the great High Priest of our profession, all those who have ever lived who are worthy will stand in their proper

positions, according to their callings, Priesthood, ordinations or quorums. It is written that they without us can not be made perfect, and that we without them can not be made perfect. We have commenced to build temples, and to administer in them according to the decrees, purposes and foreknowledge of God. When we have got through with our personal affairs connected with our individual families and interests, so far as we can legitimately trace them, then it becomes a question as to the position of those that are behind the veil of whom we have no personal knowledge. Does it not seem consistent that to the ancient as well as the modern Patriarchs, Prophets, Presidents, Apostles, Seventies, High Priests, Elders, Bishops and others would be committed the manipulation and judgment of those who are behind the veil; and with whom we, at present, have nothing to do? And if temples are to be built here and ordinances performed in them in the interest of those who have died without law, and in the adjudication of all these matters, that the Priesthood behind the veil, to whom is committed the judgment of these things, should communicate with the Priesthood upon the earth, that they may be administered for by proxy in the temples erected by us, and those who shall follow after us; that all things may be done according to equity, law, and justice, and that none but those worthy to receive those great blessings and high exaltations can participate in the same; being thus sanctioned by the Priesthood in heaven and the Priesthood upon the earth? Hence, while they are saviors, preach to the spirits in prison and judge the dead, we build temples and administer for them upon the earth, and thus become, as it is written, "saviors upon Mount Zion;" operating and co-operating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family. Thus shall we also become legitimately and by right, through the atonement and adoption, Kings and Priests—Priests to administer in the holy ordinances

pertaining to the endowments and exaltations; and Kings, under Christ, who is King of Kings and Lord of Lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted.

In corroboration of these ideas is the statement, in the Book of Doctrine and Covenants, that Father Joseph Smith, who was the first Patriarch to the Church in this dispensation, is now at the right hand of Abraham, who was also a presiding Patriarch. The passage reads:

"That I may receive him unto myself, even as I did * * * my aged servant, Joseph Smith, sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine."—Doc. and Cov., cxxiv, 19, p. 431.

It is also stated of David Patten, one of the Twelve Apostles, who was slain by the mobbers in Missouri, that "David Patten I have taken unto myself; behold, his Priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling."—Doc. and Cov., cxxiv, 130, p. 445.

The same is said of Seymour Brunson, one of the High Council, and of Edward Partridge, the first Bishop of the Church, both of whom were dead:

"Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead."—Doc. and Cov., Sec. cxxiv, 132, p. 445. "That when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge."—Doc. and Cov., Sec. cxxiv, 19, p. 431.

We read that Moses and Elias came to administer to Jesus, on the Mount, while Peter, James and John were with him. Who were this Moses and this Elias? Moses was a great Prophet, appointed by the Lord to deliver Israel from Egyptian bondage, and lead them to the promised land; and he held the keys of the gathering dispensation, which keys he afterwards conferred upon

Joseph Smith in the Kirtland Temple. Who was Elias? Elijah; which name in the old Scriptures is made synonymous with Elias; and who held, according to the testimony of Joseph Smith as elsewhere stated, the keys of the Priesthood. These men, who held those keys and officiated upon the earth, having left the earth, now come, associated with Jesus, to administer to Peter, James and John, and confer upon them the Priesthood which they hold; and these three ancient Apostles conferred the Priesthood upon Joseph Smith and Oliver Cowdery in this dispensation. This principle is very clearly illustrated in the following quotation from the Book of Doctrine and Covenants, Sec. cxxviii, 20, 21, p., 457:

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca County, and at sundry times and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope."

Hence their Priesthood was everlasting, it administered in time and in eternity. In consonance with the same idea is a remark made by a mighty angel, to be found in the Revelation received by St. John on the Isle of Patmos. After this angel had communicated to John many great and important events yet to transpire, the Apostle was so overawed by his presence that he fell at his feet to worship him; whereas the angel said, "See that thou do it not; I am thy fellow servant, and of thy brethren that have kept the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." (Rev., xix, 10.) In other words, he had held the holy Priesthood on the earth and had officiated therein; he had been subjected to all the obloquy, contumely and reproach which the Prophets of God generally suffered. But now the scene was changed; he was officiating in another sphere, and was revealing unto the Apostle John, who had a peculiar mission on the earth, some of the great and important truths or events that should be developed in the accomplishment of the purposes of God. All of these men, having held the everlasting Priesthood on earth, still retain the power and authority conferred upon them, and stand forth as prominent examples of the perpetuity of the everlasting Priesthood, administering on the earth or in the heavens, as the purposes of God and the fulfilment of their duties render necessary, or the circumstances require.

CHAPTER XXIII.

The Laws of God Unchangeable, Universal and Eternal—Examples and Definitions—Evolutionists—Kingdoms and Light—Christ the Creator, etc.—Deviations from General Laws—Every Kingdom has a Law Given.

THERE is an inexorable law of God that requires from His professed followers the principles of virtue, honor, truth, integrity, righteousness, justice, judgment and mercy, as exhibited in the following Scriptures:

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psalm lxxxix, 14.

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv, 7.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalm xv, 1—5.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Psalm xxiv, 3—5.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burn-

ings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure."—Isaiah, xxxiii, 14—16.

There are eternal, unchangeable laws associated with God, and with all His plans, His works and ways, the requirements of which must be met; nor can they be evaded or changed, except on certain principles provided for and contained in the laws themselves. When man had transgressed, an atonement had to be made commensurate with the act, and fully adequate to meet the inexorable demands of justice; so that, as stated, justice might be satisfied, which, if it had not been, the law pertaining to this matter could not have been carried out, and must necessarily have been violated.

All the works of God connected with the world which we inhabit, and with all other worlds, are strictly governed by law. So accurate are the movements of the heavenly bodies that even with our limited knowledge we can compute, after the departure of most of these bodies, the time of their return to a minute. The sun rises and sets with great regularity, and we can tell to a moment, by calculating the revolution of the earth, at what time it will make its appearance in the morning and disappear in the evening; the same rule applies to the moon, the whole of the solar system, and to all bodies that can be reached by our instruments. There is perfect regularity, exactitude and order associated with all worlds; a departure from which would produce incalculable evil and irretrievable destruction and ruin. With regard to the matter of which the earth is composed, it is also governed by strict, unchangeable laws; matter possessing the same properties under the same conditions, in all parts of the world. The various grasses, herbs, plants, shrubs, flowers, minerals, metals, waters,

fluids or gases, when under the same conditions, are subject to or governed by unchangeable laws; and by those laws chemists or scientists are enabled to apply tests to demonstrate the properties of the various elements in nature, which they find are always immutable, and the same degree of accuracy applies to the laws and various formations of crystallization, under the same circumstances. The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beasts, fowls, fish and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features, each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the violation of the laws of procreation receives a check, and its operations can go no further. Similar compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc. and if we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God; and being His son, he is, of course, His offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryotic state, all the faculties and powers of a God. And when he shall be

rfected, and have progressed to maturity, he will be
ke his Father—a God; being indeed His offspring. As
e horse, the ox, the sheep, and every living creature,
cluding man, propagates its own species and perpetu-
es its own kind, so does God perpetuate His.

There are different organisms possessing different
ıalities, from which the same results are uniformly
ıtained. The body of a sheep produces wool, that of
goat produces hair, the flesh of certain kinds of fish
oduces scales, the flesh of birds produces feathers, and
the coverings of the various kinds of animals, birds
ıd fishes, may their originals be known. It is true
at some of these coverings may be slightly changed
a removal of the creature from the arctic to the
rrid zone, or vice versa; wool may assume a nearer
proach to hair in length and texture, or hair may
come more woolly, but these modifications are slight,
ıd this covering of the animal is predisposed to return
its original qualities when the creature is replaced in
s natural habitat. Paul, in speaking on the resur-
ction, refers to the different qualities of flesh as
llows:

"But God giveth it a body as it hath pleased him,
ıd to every seed his own body. All flesh is not the
me flesh; but there is one kind of flesh of men,
ıother flesh of beasts, another of fishes, and another of
rds."—1 Cor., xv, 38, 39.

These different qualities seem to be inherent in
ıe several species, as much so as the properties of
ver, gold, copper, iron and other minerals are inherent
the matter in which they are contained, whilst
rbs, according to their kind, possess their specific
operties, or as the leading properties of earth, air,
ıd water, are distinct from one another; and hence, on
ıysiological grounds, this principle being admitted, and
cannot be controverted, it would be impossible to
ke the tissues of the lower, or, indeed, of any order
fishes, and make of them an ox, a bird, or a man;
impossible as it would be to take iron and make it

into gold, silver, or copper, or to produce other changes in the laws which govern any kind of matter. And when the resurrection and exaltation of man shall be consummated, although more pure, refined and glorious, yet will he still be in the same image, and have the same likeness, without variation or change in any of his parts or faculties, except the substitution of spirit for blood.

This principle of exactitude in all the works of God represents the principles that dwell in God Himself. He is called in Scripture the I AM, in other words, I AM THAT I AM, because of those inherent principles, which are also eternal and unchangeable; for where those principles exist, He exists; and when speaking of the worlds by which we are surrounded, it is said, "Behold, all these are kingdoms, and any man who hath seen any, or the least of these, hath seen God moving in his majesty and power."—Doc. and Cov., sec. lxxxviii, 47, p. 310.

And again it is written:

"He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons."—Ibid., 41, 42, p. 309.

And again, in the same revelation, we read:

"As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light pro-

edeth forth from the presence of God to fill the ımensity of space. The light which is in all things; hich giveth life to all things: which is the law by hich all things are governed: even the power of God ho sitteth upon his throne, who is in the bosom of ernity, who is in the midst of all things."—Ibid., 7—13, 306.

The world was made by Him, and without Him as not anything made that was made, and, therefore, ıving made all things He has given to all things a w; and hence those laws which we have briefly luded to, are the productions of His comprehensive, ıtelligent, and infinite mind: He is the Alpha and mega, the Beginning and the End, the Fountain of all fe, of all light, of all truth, of all intelligence, of all ɛistence. He is also the sustainer of all life and all ght in all created beings; in Him all animal life of ɾery form has its being.

There are some apparent deviations from general ws. But these apparent deviations are merely appendages the great general law, in order that creation may ɜ perfect in all its parts. For ınstance, there is a ɔneral law of what is termed gravitation which causes ɔdies to fall to the earth from a given height, with e same velocity according to their specific gravity. But ere are other local laws which disturb the normal nditions, so far as they extend, of what may be rmed the general law. As, for example, the magnet, its limited sphere, is more powerful than the general w of gravity, it attracting certain matter to itself in ɔposition to the general law, while the magnet itself is bject to the general law. There is also another ·inciple, called capillary attraction, which causes water ıd other fluids to ascend in the earth, in tubes, etc. ake away these local agencies and everything resumes ɜ normal condition. A bird, through the use of its ings, possesses the power of locomotion through the air; t that bird, however, lose its mechanism and power ɾ being maimed or killed, and it is governed by the

same law of gravitation and drops to the earth. Balloons will ascend and carry a specified weight with them to great altitudes, but this is owing to a modification of one part of the law of gravitation; which causes denser bodies to cling with greater tenacity to the earth, and the gas that enters the balloons is more rarified than the atmosphere immediately contiguous to the earth; which dense atmosphere forces the lighter gases to their proper place, causing them to bound upwards; this being done and the equilibrium obtained, if the gas is permitted to escape, the materials of which the balloon is composed, together with its occupants, are precipitated, according to the general laws of gravitation, to the earth.

God is unchangeable, so are also his laws, in all their forms, and in all their applications, and being Himself the essence of law, the giver of law, the sustainer of law, all of those laws are eternal in all their operations, in all bodies and matter, and throughout all space. It would be impossible for Him to violate law, because in so doing He would strike at His own dignity, power, principles, glory, exaltation and existence.

The book of Doctrine and Covenants states:

"And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still. All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth

uth; virtue loveth virtue; light cleaveth unto light; ercy hath compassion on mercy, and claimeth her own; stice continueth its course, and claimeth its own; dgment goeth before the face of him who sitteth upon ıe throne, and governeth and executeth all things."— ɔc. lxxxviii, 34—40, p.p. 308, 309.

Hence, the law of atonement had to be met as ell as all other laws, for God could not be God with- ıt fulfilling it.

Jesus said, "If it be possible, let this cup pass." ut it was not possible; for to have done so would ıve been a violation of the law, and he had to ke it. The atonement must be made, a God must ɔ sacrificed. No power can resist a law of God. It is nnipresent, omnipotent, exists everywhere, in all things, rough all things and round about all things. We ad:

"O the greatness of the mercy of our God, the oly One of Israel! For he delivereth his saints from at awful monster the devil, and death, and hell, and at lake of fire and brimstone, which is endless tor- ɔnt. O how great the holiness of our God! For he .oweth all things, and there is not any thing, save knows it. And he cometh into the world that he ıy save all men, if they will hearken unto his voice; behold, he suffereth the pains of all men; yea, ɔ pains of every living creature, both men, women, d children, who belong to the family of Adam. And suffereth this, that the resurrection might pass upon men, that all might stand before him at the great d judgment day. And he commandeth all men that ɔy must repent, and be baptized in his name, having rfect faith in the Holy One of Israel, or they cannot saved in the kingdom of God. And if they will not ɔent and believe in his name, and be baptized in his me, and endure to the end, they must be damned; for ɔ Lord God, the Holy One of Israel, has spoken it; herefore he has given a law; and where there is no v given, there is no punishment; and where there is

no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him; for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel. But wo unto him that has the law given; yea, that has all the commandments of God like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state."—2 Nephi, ix, 19—27.

CHAPTER XXIV.

The Results of the Atonement—The Debt Paid—Justice and Mercy—Extracts from the Teachings of Alma and Others.

FROM the facts in the case and the testimony presented in the Scriptures it becomes evident that through the great atonement, the expiatory sacrifice of the Son of God, it is made possible that man can be redeemed, restored, resurrected and exalted to the elevated position designed for him in the creation as a Son of God: that eternal justice and law required the penalty to be paid by man himself, or by the atonement of the Son of God: that Jesus offered Himself as the great expiatory sacrifice; that this offering being in accordance with the demands or requirements of the law, was accepted by the

great Lawgiver; that it was prefigured by sacrifices, and ultimately fulfilled by Himself according to the eternal covenant. "He was wounded (as prophesied of) for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The Savior thus becomes master of the situation—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, the power of salvation, the power to enact laws for the carrying out and accomplishment of this design. Hence life and immortality are brought to light, the Gospel is introduced, and He becomes the author of eternal life and exaltation. He is the Redeemer, the Resurrector, the Savior of man and the world; and He has appointed the law of the Gospel as the medium which must be complied with in this world or the next, as He complied with His Father's law; hence "he that believeth shall be saved, and he that believeth not shall be damned"

The plan, the arrangement, the agreement, the covenant was made, entered into and accepted before the foundation of the world; it was prefigured by sacrifices, and was carried out and consummated on the cross.

Hence being the mediator between God and man, He becomes by right the dictator and director on earth and in heaven for the living and for the dead, for the past, the present and the future, pertaining to man as associated with this earth or the heavens, in time or eternity, the Captain of our salvation, the Apostle and High-Priest of our profession, the Lord and Giver of life.

Is justice dishonored? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice,

judgment, mercy and truth all harmonize as the attributes of Deity. "Justice and truth have met together, righteousness and peace have kissed each other." Justice and judgment triumph as well as mercy and peace; all the attributes of Deity harmonize in this great, grand, momentous, just, equitable, merciful and meritorious act.

The Book of Mormon is very explicit on these principles. We read therein:

"And behold, I say unto you, this is not all: For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace: yea, even the Lord, who has redeemed his people: yea, him who has granted salvation unto his people: For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection; yea even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before

God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim."—Mosiah, xv, 18—27.

The next is a portion of a sermon of the Prophet Amulek, the companion of Alma, to the Zoramites:

"My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenoch; and also he has appealed unto Moses, to prove that these things are true. And now behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish, except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you nay. But the law requireth the life of him who hath mur-

dered; therefore there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled; every jot and tittle; and none shall have passed away. And behold, this is the whole meaning of the law: every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God: yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption. Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you."—Alma, xxxiv, 7—17.

And again, to quote from the commandments of Alma to his son Corianton:

"And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now, behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the Garden of Eden, to till the ground, from whence they were taken; yea, he drew out the man, and he placed at the east end of the Garden of Eden, Cherubim, and a flaming sword

which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live for ever, the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life they should be cut off from the face of the earth, and man become lost for ever; yea, they became fallen man. And now we see by this, that our parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; therefore, as they had become carnal, sensual, and devilish by nature, this probationary state became a state for them to prepare; it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only on

conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given if a man murdered he should die, would he be afraid he would die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either; for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment: if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of

God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What! do ye suppose that mercy can rob justice? I say unto you, nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery."—Alma, xlii, 1—26.

In the first place, according to justice men could not have been redeemed from temporal death, except through the atonement of Jesus Christ; and in the second place, they could not be redeemed from spiritual death, only through obedience to His law.

CHAPTER XXV.

The Resurrection—The Universality of the Atonement—The Promises to those who Overcome—The Gospel—Its First Principles—Faith, Repentance, Baptism and the Gift of the Holy Ghost—Its Antiquity—It is Preached in Various Dispensations, from Adam until the Present—The Final Triumph of the Saints.

The great pre-requisites having been fulfilled, it now becomes our duty to enquire what next had to be done to consummate the great object obtainable through the fulfilment of this law, or what was accomplished by the atonement.

First, the Resurrection. The penalty of the broken law in Adam's day was death; and death is passed upon all. The word of the Lord was, "In the day that thou eatest thereof thou shalt surely die." The atonement made by Jesus Christ brought about the resurrection from the dead, and restored life. And hence Jesus said: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live;" and Jesus Himself became the first fruits of those who slept.

The next question that arises is, how far does this principle extend and to whom is it applicable? It extends to all the human family; to all men of every nation: as it is written:

"For, if by one man's offence death reigneth by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." —Romans, v, 17, 18.

This will not all take place at once. "But every man in his own order: Christ, the first fruits; afterward they that are Christ's at his coming."—1 Cor., xv, 23. "But the rest of the dead lived not again until the thousand years were finished."—Rev., xx, 5.

Hence what was lost in Adam was restored in Jesus Christ, so far as all men are concerned in all ages, with some very slight exceptions arising from an abuse of privileges. Transgression of the law brought death upon all the posterity of Adam, the restoration through the atonement restored all the human family to life. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." So that whatever was lost by Adam, was restored by Jesus Christ.

The penalty of the transgression of the law was the death of the body. The atonement made by Jesus

Christ resulted in the resurrection of the human body. Its scope embraced all peoples, nations and tongues.

"For all my Lord was crucified,
For all, for all my Savior died."

This is one part of the restoration. This is the restoration of the body. The next question for us to examine is, How, and in what manner are men benefitted by the atonement and by the resurrection? In this, that the atonement having restored man to his former position before the Lord, it has placed him in a position and made it possible for him to obtain that exaltation and glory which it would have been impossible for him to have received without it; even to become a son of God by adoption; and being a son then an heir of God, and a joint heir with Jesus Christ; and that, as Christ overcame, He has made it possible, and has placed it within the power of believers in Him, also to overcome; and as He is authorized to inherit His Father's glory which He had with Him before the world was, with His resurrected body, so through the adoption, may we overcome and sit down with Him upon His throne, as He has overcome and has sat down upon His Father's throne. And as he has said, "I and the Father are one," so are the obedient saints one with Him, as He is one with the Father, even as He prayed:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John, xvii, 21—23.

Being the sons of God through the atonement and adoption, and through faith in Jesus Christ, they rise to the dignity and glory of the Godhead, even to be Gods; as it is promised:

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.—Rev., iii, 12.

Again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." —Rev., iii, 21.

Yet again, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev., xxi, 7.

Hence, through His atonement, believers in Christ, and those who obey His law, partake of His glory and exaltation, and are inheritors of the Godhead; whilst those who do not obey His law although resurrected cannot inherit this exaltation; they are raised from the dead, but cannot inherit a celestial glory without being obedient to a celestial law, and thus we come again to a scripture quoted before. Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Having noticed the great blessings, privileges, powers and exaltations that are placed within the reach of man, through the atonement of Jesus Christ, it next becomes our duty to enquire what is required of man to place him in possession of them.

That the world might be benefitted through the redemption brought about by Jesus Christ, He called and ordained twelve Apostles, and commanded them to go forth into all the world, and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. Thus placing it within the reach of every man to obtain the glory and exaltation referred to above, and leaving all men without excuse

ho would not obey the law and be subject to the nditions imposed. The penalty of Adam's sin having en removed through the atonement, it now became e privilege of all men, in all nations, to partake of e salvation provided by the great Mediator.

And this provision applies not only to the living, it also to the dead, so that all men who have isted in all ages, who do exist now, or who will exist hile the earth shall stand, may be placed upon the same oting, and that all men may have the privilege, living or ad, of accepting the conditions of the great plan of demption provided by the Father, through the Son, fore the world was; and that the justice and mercy God may be applied to every being, living or dead, at ever has existed, that does now exist, or that ever ill exist.

The conditions required of the human family to iable them to obtain the high exaltation which the onement makes it possible for them to receive, are: irst, Faith in God as our Father and the great Supreme uler of the universe; in whose hands are the destinies the human family; in whom we live and move and ave our being. And in His Son Jesus Christ, as the amb slain from before the foundation of the world, the great Mediator and great propitiatory sacrifice pro- ded by the Father before the creation, and consummated y the offering of Himself upon the cross. For "God loved the world, that he gave his only begotten Son, iat whosoever believeth in him should not perish, but ave everlasting life." Or, to use the words of the ephite King Benjamin:

"Believe in God; believe that he is, and that he reated all things, both in heaven and in earth; believe iat he has all wisdom, and all power, both in heaven nd in earth; believe that man doth not comprehend l the things which the Lord can comprehend."

Or as Paul writes; "He that cometh to God must elieve that he is, and that he is a rewarder of them iat diligently seek him."

The second principle of the Gospel of salvation, is repentance. It is a sincere and godly sorrow for and a forsaking of sin, combined with full purpose of heart to keep God's commandments. As is written by the Prophet Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And to quote from the Book of Mormon:

"And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things, see that ye do them."—Mosiah, iv, 10.

Thirdly, Baptism for the remission of sins, of our personal transgressions, which, through this means, provided by divine mercy, are, by reason of the atonement, blotted out. To use the words of Paul: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Next, the reception of the Holy Ghost through the laying on of hands of those who have received the Holy Priesthood, and are duly authorized, ordained, and empowered to impart this blessing: Thus Peter preached on the day of Pentecost:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts, ii, 38, 39.

These are the introductory or first principles of the everlasting, unchangeable Gospel of our Lord and Savior Jesus Christ, that is and has been the same to all men, amongst all nations, in all ages, whenever, or wherever

it has been taught by the authority of heaven. Hence we read: It was "preached from the beginning, being declared by holy angels, sent from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof."—Pearl of Great Price.

And in that day "the Lord God called upon men by the Holy Ghost everywhere, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled."—Ibid.

This same Gospel was preached to Seth, and to all the antediluvian Patriarchs, and they ministered under its authority. By its power, as we have already shown, Enoch and his people were translated. Of Noah it is written: "And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch." And further, to quote from the testimony of Noah before the flood: "And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words; believe and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you."

From this we learn that the principles of the Gospel in the first ages of the world were identical with those taught in our day.

The Gospel and the Holy Priesthood continued from Noah to Abraham. "Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah." (Doc and Cov., lxxxiv,

14, p. 289.) As Paul writes, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, "In thee shall all nations be blessed;" whilst Jesus declared, "Abraham saw my day and was glad." The knowledge and practice of the Gospel were perpetuated through Isaac, Jacob, Joseph and other Patriarchs, until the age of Moses, who, it is said, esteemed "the reproach of Christ greater riches than the treasures in Egypt;" and of the Israelites, of whom he was the great lawgiver, Paul writes:

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not pleased: for they were overthrown in the wilderness."—1 Cor., x, 1—5.

The further history of the Gospel in its relation to the house of Israel is briefly told in the following paragraphs from the Book of Doctrine and Covenants:

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the Holy Priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom

od raised up, being filled with the Holy Ghost from is mother's womb; for he was baptized while he was ɜt in his childhood, and was ordained by the angel of od at the time he was eight days old unto this power, overthrow the kingdom of the Jews, and to make raight the way of the Lord before the face of his ɜople, to prepare them for the coming of the Lord, in hose hand is given all power."—Sec. lxxxiv, 23—28, 290, 291.

It was this same Gospel that the crucified Redeemer ɔmmanded His disciples to preach, when "he said unto ıem, Go ye into all the world, and preach the gospel every creature. He that believeth and is baptized, ıall be saved; but he that believeth not shall be ımned. And these signs shall follow them that believe: ı my name shall they cast out devils; they shall speak ith new tongues; they shall take up serpents; and if ıey drink any deadly thing, it shall not hurt them; ıey shall lay hands on the sick, and they shall re- ɔver."—Mark, xvi, 15—18.

And Mark testifies: "They went forth, and preached ɾery where, the Lord working with them, and confirm- g the word with signs following."

Hence we find on the day of Pentecost, Peter, the nior of the Apostles, in answer to the cry of the ɜlieving multitude, "Men and brethren, what shall we ɔ?" replying in the words already quoted: "Repent ıd be baptized, every one of you, in the name of ɜsus Christ, for the remission of sins; and ye shall ceive the gift of the Holy Ghost. For the promise is ıto you and your children, and to all that are afar f, even as many as the Lord our God shall call."— cts, ii, 38, 39.

Again, it was this same everlasting, unalterable, un- ıangeable Gospel whose restoration to the earth John, ıe Apostle, spoke of as follows:

"And I saw another angel fly in the midst of ɜaven, having the everlasting gospel to preach unto ıem that dwell on the earth, and to every nation, and

kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation, xiv, 6, 7.

From the Bible, we turn to the Book of Mormon and in its pages discover that the same Gospel which Jesus directed His disciples to go into all the world and preach, was preached on this continent, from the earliest ages. The Jaredites became acquainted with it through the revelations given to the brother of Jared in one of which Jesus said unto him:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters."—Ether, iii, 14.

"And he ministered unto him, even as he ministered unto the Nephites."—Ether, iii, 18.

The principles of this Gospel were very fully understood by the Nephites before the advent of the Messiah. We quote from a sermon of the younger Alma. He says:

"Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken. And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been for ever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. But behold, it was not so; but it was appointed unto man that they must die; and after death they must come to judgment; even that same judgment of which we have spoken, which is the end. And after God had appointed

that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold of his glory."—Alma, xii, 25—29.

It will be seen from this, in the first place, that, as we have before stated, God's plan in relation to man was that he should fall, and having fallen and obtained a knowledge of good and evil, (which knowledge he could not have obtained without placing himself in that position,) then it became necessary that he should know concerning the atonement and redemption which should be brought about through the mediation of Jesus Christ; and hence the angel communicated, as before related, this knowledge to Adam, and Alma's testimony on this continent is found to agree precisely with the testimony given in the Pearl of Great Price, pertaining to the revelation of God's will through an angel to Adam. We again quote from the same discourse:

"And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance, and their holy works; wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good; therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of

God. But God did call on men, in the name of his Son, (this being the plan of redemption which was laid,) saying, If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest."—Alma, xii, 30—35.

When Jesus Himself appeared to the Nephites, He preached the same identical principles that He had previously taught to the Jews, adding occasionally further truths, because of the greater faith of the first named people; "And he did expound all things, even from the beginning even until the time he should come in his glory." Amongst other things He said: "Whosoever will hearken unto my words and repenteth, and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things."—3 Nephi, xxiii, 5.

And it is this same Gospel, attended by the same power and spirit, blessed by the same inspiration, and led by the same Priesthood, that is now being preached to all the world for a witness. Through its principles, and by its power the Kingdom of God will be established, righteousness spread, evil overcome, and Satan be vanquished; by it Zion and the New Jerusalem will be built up, Enoch and his city be received, the work of the Millennium be done, the renovation of the earth accomplished, and all God's glorious will be fulfilled, until the vision becomes a reality which Daniel saw and wrote:

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his

minion is an everlasting dominion, which shall not
ss away, and his kingdom, that which shall not be
stroyed. * * * And the kingdom
d dominion, and the greatness of the kingdom under
e whole heaven, shall be given to the people of the
nts of the Most High, whose kingdom is an everlast-
g kingdom, and all dominions shall serve and obey
m."—Daniel, vii, 13, 14, 27.

APPENDIX.

The Ideas of a General Atonement and Redemption, Entertained by Ancient Heathen Nations, Derived Originally from the Teachings of Earlier Servants of God.

THE following are some natural deductions drawn from the theories entertained by men and recorded in history, which tend to establish rather than to overturn the principles which are so clearly demonstrated in the foregoing pages, exhibiting and showing that the atonement was a great plan of the Almighty for the salvation, redemption and exaltation of the human family; and that the pretenders in the various ages had drawn whatever of truth they possessed, from a knowledge of those principles taught by the Priesthood from the earliest periods of recorded time; instead of Christianity being indebted, as some late writers would allege, to the turbid systems of heathen mythology and to pagan ceremonials.

We believe in the foregoing pages it has been clearly demonstrated to all Latter-day Saints, that the prophecy and promise of the coming of the Son of God was fully understood in every dispensation of God's providence from the earliest period of the world's history, down through the succeeding ages, everywhere and at all times when the Church of God existed on the earth. Furthermore, that the doctrine of the atonement, as understood by us, was understood in like manner by the ancient servants of the Lord, and that it was the central principle of their faith, the foundation of their hope for eternal felicity and salvation, and their only trust for the resurrection of their bodies and life everlasting in the presence of the Father. Again

that the ancient Patriarchs, Seers, Prophets, High Priests and others, were almost as intimately acquainted with the earthly life and ministry of the Savior, by and through the gift of prophecy and the spirit of revelation, as we are by the perusal of His history, given to us in the sacred Scriptures. These worthies of olden time knew where He would be born and the names that would be given to Him; that His mother would be called Mary, and be a virgin of the tribe of Judah and house of David. Herod's massacre of the Innocents, and the flight of the holy family into Egypt, were not hidden from them. They spake of Christ's baptism by John in Jordan, and of the Divine approval that would follow; they prophesied of His ministry, rejoiced in His wonderful works of power and deeds of charity and love; they understood that He should be betrayed for thirty pieces of silver; they mourned at the vision of His sufferings and death, and rejoiced at his triumph and resurrection. Even the minor details of the soldiers parting His raiment among them, His death between two malefactors, and His burial in the rich man's tomb were revealed; and still further, His descent into Hades, His preaching to the spirits in prison, His visits to the Nephites and His ultimate ascension to the Father, were all comprehended. They knew that He would triumph over death, hell and the grave, be crowned with glory at the right hand of the Majesty on high, and that all power would be given to Him in heaven and on earth. These and many more details were understood, prophesied of, talked about and rejoiced in by the Priesthood and Saints from the days of Adam to the hour that they began to be fulfilled by His advent and incarnation.

It is needless for us to go backward to the days before the flood to learn to what extent these truths were understood by the antediluvian races; for all the accounts that we have of those peoples come down to us through the channel of the Holy Priesthood, and all the records, books, traditions, etc., of those early inhabi-

tants of our globe were brought to the children of the renovated earth through one family, that of Noah; and that Patriarch, by right of universal fatherhood to the new generations, ruled them as High Priest, Patriarch and King, as one to whom the living God revealed His mind and will, through whom the keys, rights and powers of the everlasting Priesthood were continued upon the earth, and with whom special covenants were made by the Almighty and the bow set in the cloud as an everlasting token of their perpetuity and unchangeableness.

It will be perceived that in the first days after the flood there was but one religion, and that was the worship of the true God under the ministration and guidance of His duly authorized servants. Further, that the belief of the first inhabitants of the postdiluvian age was not only the true one, but it was accompanied by the power and authority of the Holy Priesthood, which received revelations direct from the Almighty. Thus the young world, like the old, was opened with a dispensation of God's mercy, and the posterity of Noah were not left to grope in the dark for light and truth, any more than had been the immediate descendants of our great original father. The effects of thus repeopling the earth under the direct and immediate guidance of Jehovah, through His duly appointed servants, have been felt through all succeeding generations; for men, as they scattered over the earth, took with them the seeds of Divine truth, and though, frequently, in after ages, they disfigured it with false and base theories of their own, introduced all manner of corruptions into their forms of worship, established orders of uninspired and unauthorized priesthood, and replaced the worship of the true God by idolatry, yet the fact of the existence of God the universal Father was not entirely forgotten, nor was the doctrine of the atonement ever utterly obliterated from the minds of men. So strong and so universal a hold had this principle in the varied religions of antiquity, that its very strength has been used as an argu-

ment against the doctrine; and it has been vigorously asserted that the Gospel taught by the Savior was of pagan origin, and that He was simply a reformer who took the most excellent wisdom of past ages and framed it into a code of morals and system of religious faith to suit His own ideas and accomplish His own purposes, however noble those purposes might have been.

The earliest departures from the straight and narrow path to the lives that are eternal, appear to have been made in Chaldea and Egypt. In the former land, Nimrod was one of the first leaders in apostacy and wickedness.* These evils so rapidly spread, that as early as the days of Melchizedec and Abraham, the worship of false deities and idols seems to have become almost universal; and even those who did not worship graven images, the starry hosts of heaven, or the forces of nature, had so far perverted the principles of the Gospel, that they taught numerous soul destroying errors, totally inconsistent with the plan devised by heaven. In Egypt the apostacy began, and an unauthorized priesthood was established as early as the days of the grandson of Ham. The origin of this defection is explained in the Book of Abraham, as follows:

"Now the first government of Egypt was established by Pharoah, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharoah being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

"Now, Pharoah being of that lineage by which he could not have the right of Priesthood, notwithstanding

* Josephus' Antiquities, Book I, Chap. 4.

the Pharoahs would fain claim it from Noah, through Ham."

As the idolatries of Chaldea and Egypt gave marked tone and color to the mythologies of the dominant races of antiquity on the eastern hemisphere, we shall not trace the growth and development of the religions of Persia, Greece, Rome, etc., through their various branches and ramifications. Such an effort would require a volume; but we shall confine ourselves simply to a brief consideration of the doctrine of the atonement, as understood by the ancient Gentile nations; referring only to such other theories and ideas as have naturally a bearing on that doctrine.

As a starting point we believe we may state with assurance of its truth that the expectation of the coming of a Son of God, a Messiah, in the flesh was universal with all the leading nations that flourished in the ages previous to the advent of the Redeemer. This is true of the people of Egypt, Babylon, Arabia, Persia, Hindostan, Greece and Rome; as also of the races that inhabited the American continent. And so strong in certain cases had this idea grown that by gradual stages it became changed into the belief that that expected Son of God had already come, and such a being was reverenced and worshiped under various names. In Greece and Rome this idea became so prevalent that nearly every very eminent man was thought to be a son of one of the gods; and evil designing men sometimes personated these deities on purpose to seduce the virtuous of the other sex, whose chastity they could overcome in no other way than by falsely declaring themselves to be the god for whom such women had particular reverence and esteem.* Whilst on the other hand young women who found themselves mothers without husbands would cunningly declare that their children were the offspring of a god; or, to use the words of the historian Grote, when speaking of Greece, "the furtive pregnancy of young

* See Josephus' Antiquities, Book xviii, Chapter iii.

women, often by a god, is one of the most frequently recurring incidents in the legendary narratives of the country." To such an extent did this excess run, that at a later period a decree was issued subjecting to a very severe penalty any woman who should pretend that her child was of divine parentage. One writer states: "Many are the cases noted in history of young maidens claiming a paternity for their male offspring by a god. In Greece it became so common that the reigning king issued an edict, decreeing the death of all young women who should offer such an insult to Deity as to lay to him the charge of begetting their children." Whilst on this point Mr. Draper writes: "Immaculate conceptions and celestial descents were so currently received in those days, that whoever had greatly distinguished himself in the affairs of men was thought to be of supernatural lineage. Even in Rome, centuries later, no one could with safety have denied that that city owed its founder, Romulus, to an accidental meeting of the god Mars with the virgin Rhea Sylvia, as she went with her pitcher for water to the spring. The Egyptian disciples of Plato would have looked with anger on those who rejected the legend that Perictione, the mother of the great philosopher, a pure virgin, had suffered an immaculate conception through the influences of Apollo, and that the god had declared to Ariston, to whom she was betrothed, the parentage of the child. When Alexander issued his letters, orders and decrees, styling himself 'King Alexander, the son of Jupiter Ammon,' they came to the inhabitants of Egypt and Syria with an authority that now can hardly be realized. The freethinking Greeks, however, put on such a supernatural pedigree its proper value. Olympias [Alexander's mother], who, of course, better than all others knew the facts of the case, used jestingly to say, that 'she wished Alexander would cease from incessantly embroiling her with Jupiter's wife.' "—Draper's Conflict between Religion and Science.

Returning to Egypt where, as before stated, a priesthood, disowned of God, had been set up, we are in-

formed* that those who were initiated into the inner mysteries of its mythology, were taught that God created all things at the first, by His first born, who was the author and giver of all knowledge in heaven and on earth, being at the same time the wisdom and the word of God. The incarnation and earthly life of this important being constituted the grand mystery of their entire religious system. So great was their faith in the advent of this Holy One, that they had chambers prepared in their temples for His nativity.

The priesthood of the Egyptians, though entirely without Divine authority, taught many great truths which they had received from Noah, through Ham and Pharaoh, and it took generations before these Gospel truths were so entirely overlaid and corrupted by falsehood and pagan innovations, that they became undiscernable to all but the initiated. It is an important fact, holding good of other ancient civilizations as well as that of Egypt, that the farther we trace back their religious beliefs and mythologies, the purer does the creed become, the nearer it approaches to heavenly truth, and the stronger and more evident are the traces of Gospel teachings. This fact alone is sufficient to prove that paganism had its origin in the revelations of heaven, from which, in its various diverse branches, it had turned and strayed, and by gradual growth, had become the vile, inconsistent, degrading and loathsome system which is abhorred by all pure minded, honorable and intelligent people. Had the various forms of ancient dominant pagan worship been radically and entirely different, with only those features in common that could reasonably be attributed to accident or the inter-communication of races, the inference would be strong that they had different origins; but when, as is the case, there is a strong family likeness, and that likeness grows stronger the further it is traced back, and continually points to a common parentage, and that parent-

*See Osborn's "Religions of the World."

;e is the truth as taught by the early patriarchs and in-
ired servants of heaven, our conclusions must necessarily
) that these correct and God-given teachings were the
urce from whence the whole sprang, and the differences
development arose from the varied incidents in the
story, and the peculiar surroundings of the various
ces that gave a local hue and tinge to their forms of
lief. It is also noteworthy that the fundamental prin-
)les of the everlasting plan devised by infinite wisdom,
d which were the most widely taught and accepted,
) those which prevailed the most extensively in pagan
eeds, and which longest retained their hold in the
th of the different races.* Amongst these ideas or
nciples we will mention a few that were so general
at they might almost be called universal:

1st. The belief in one great father God.

2d. The expectation of the coming of His Son to
vell in the flesh and redeem mankind.

3d. The belief in a resurrection, and in future
wards and punishments for acts done in this life.

4th. The observance of the rite of sacrifice.

5th. The doctrine of repentance, and in certain
ses the ordinance of baptism.

We ask, when it is proved that all these principles
ere taught by the duly appointed servants of God in
e earliest ages, where else but from them could the
cient Gentile races have obtained their knowledge
ereof?

Men have been ever prone to apostacy; our fallen
ture is at enmity with a godly life; sometimes in
ie way, sometimes in another, Satan led men from the
ght path and under the influences of a false or dia-
)lic inspiration many errors were introduced; as well
through the natural corrupt ambition of men who
ught to obtain power over their fellows by promulgat-
g new theories in the name of God and under the
spices of religion. The "ologies" of to-day would have

ee writings of Hitzig, Hyde, Faber, Goodsir, Higgins, Osborn, Levy, etc.

been impossible in the days of Pharaoh and Nimrod. The style of apostacy was necessarily fashioned by the condition of men's minds, their advance in civilization, and their understanding of physical laws. In the rudimentary condition of the nations who scattered at Babel, the easiest thing for them to do was to worship their dead ancestors and the heavenly orbs. In due course naturally followed the framing of idols, which at first only represented the being or thing worshiped, but which were afterwards regarded as gods themselves, and as such reverenced. The idea of God's anger at men's sins, associated with the law of sacrifice, led mankind to believe that the more precious and beloved was the offering to him who offered it, the more acceptable would it be to heaven. As a result, men soon began to offer up their sons and their daughters to appease the wrath of their gods. Abraham informs us:

"Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians."—Book of Abraham.

This practice of offering human sacrifices had become very general on the eastern continent in Abraham's day.

One peculiar phase of false doctrine with regard to
e atonement had grown strong in the days of this
ıtriarch. It was "that the blood of the righteous Abel
ıs shed for sins."* This was a very natural mental
ıtgrowth among people who believed in the consequen-
s of the fall of Adam and had been taught the ne-
ssity of a redeemer. It was a very easy thing to fall
to the error that as Adam had transgressed, so his im-
ediate son atoned by his blood for his father's act.
ıd in the spread of this incorrect idea of Abel's
onement amongst the early peoples, may be
ınd the origin of the many diversified legends
a sacrificed redeemer. This theory was taught at a
y so early in the world's history, that it spread with
e migrating races in every direction, so that traces of
can be found from Hindostan to Spain, from the
ıltic to Ethiopia. Of course, every people in their own
nguage had their peculiar name for this savior, and
ch race claimed him as theirs, as Abel certainly be-
nged as much to one as the other, having no posterity;
ıd by degrees they wove many fanciful and mythical
gends round his life and death, varying according to
e tastes, imaginative power and environment of the
fferent races. This, to a very great extent, explains that
ıigma to Christians, who believe that Gospel truths
ere first taught by Jesus when in the flesh, how the
ıowledge of the principle of the atonement and the
ıdition of a Savior was so wide spread throughout the
orld before His actual coming.

There is another way by which the knowledge of
ese truths was taught. We refer to the extended
eaching of such worthies as Melchizedec, Abraham,
thro, Job, Jeremiah, Jonah and others; and above all
that of the Apostles after the Redeemer's death.
ispensation succeeded dispensation, as age succeeded
e; time and time again the people apostatized, but
ch time some little remnant of divine truth remained

* Inspired translation of Genesis, xvii, 7.

with them. Jesus Christ was preached by name soon after the creation, as Cyrus was named by divine revelation about two hundred years before his birth. Thus, in some languages, we have accounts of great men of God or gods, as the case may be, whose acts are said to have been, in a greater or less degree, the counterpart of those of the Messiah when He tabernacled in the flesh; and whose names bear a most remarkable likeness to that of the Son of God. Hence we have Cheesna or Chrishna of Hindostan, and Hesus of the Druids, both of which names bear a marked similarity to those of the Redeemer; the first to Christ, the second to Jesus. It appears altogether probable that the histories of these men are simply the shadowy traditions of the Savior, the faint recollection of the teachings of inspired men, which were localized to suit sectional vanity or pride of race; or that some ancient teacher of their own peoples has been clothed with the attributes and works of Christ, and during the lapse of ages the acts and deeds of the two lives have been intermingled in one, until at this day a rightful separation is impossible. This habit of mixing and mingling the great deeds of several distinct persons, and forming therefrom one grand, if not altogether harmonious whole, is one well understood by those who have studied the traditions of mankind; it is not peculiar to any age or race, and even in our day we often find a certain anecdote, whether real or imaginary, told of various celebrities, some of whom may be yet living, while others are among the recent dead. The effects of this habit, when continued through long ages, amongst semi-civilized or barbarous nations, went far to fashion the history of their gods, and often to manufacture deities out of altogether imaginary personages.

Modern revelation has restored another most important key to unlock the mystery of the almost universal knowledge of the Redeemer and of the plan of the atonement. It is found in the statement that Jesus, after his resurrection, visited at least the inhabitants of

two distinct portions of the earth, which could not have been reached through the ministry of His Jewish Apostles. These two peoples were the Nephites on this land, and the Ten Tribes in their distant northern home. The knowledge that the Mexicans, and other aboriginal races of America had, at the time of their discovery by the Spaniards, of the life of the Savior, was so exact, that the Catholics suggested two theories (both incorrect, however) to solve the mystery. One was that the devil had invented an imitation gospel to delude the Indians; the other, that the Apostle Thomas had visited America and taught its people the plan of salvation.

The story of the life of the Mexican divinity, Quetzalcoatl, closely resembles that of the Savior; so closely, indeed, that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being. But the history of the former has been handed down to us through an impure Lamanitish source, which has sadly disfigured and perverted the original incidents and teachings of the Savior's life and ministry. Regarding this god, Humboldt writes: "How truly surprising is it to find that the Mexicans, who seem to have been unacquainted with the doctrine of the migration of the soul and the Metempsychosis *should have believed in the incarnation of the only Son of the supreme God, Tomacateuctli.* For Mexican mythology, speaking of no other Son of God, except Quetzalcoatl, who was born of Chimelman, the virgin of Tula (without man), by His breath alone, by which may be signified his word or will, when it was announced to Chimelman, by the celestial messenger, whom He dispatched to inform her that she should conceive a son, it must be presumed this was Quetzalcoatl, who was the only son. Other authors might be adduced to show that the Mexicans believe that this Quetzalcoatl was both God and man; that He had previously to His incarnation existed from eternity, and that He had been the Creator both of the world and man; and that He had descended to reform the world by endurance,

and being king of Tula, was crucified for the sins of mankind, etc., as is plainly declared in the tradition of Yucatan, and mysteriously represented in the Mexican paintings."

The following brief extracts relating to Quetzalcoatl, are from Lord Kingsborough's "Antiquities of Mexico." Speaking of a certain plate, he observes: "Quetzalcoatl is there painted in the attitude of a person crucified, with the impression of nails in his hands and feet, but not actually upon the cross." Again: "The seventy-third plate of the Borgian MS. is the most remarkable of all, for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in a very curious manner." In another place he observes: "The Mexicans believe that Quetzalcoatl took human nature upon him, partaking of all the infirmities of man, and was not exempt from sorrow, pain or death, which he suffered *voluntarily to atone for the sins of man.*"

Rosales, in his history, when speaking of the people of the extreme southern portion of America, states: "They had heard their fathers say, a wonderful man had come to that country * * * who performed many miracles, cured the sick with water, caused it to rain that their crops of grain might grow, kindled fire at a breath, healing the sick and giving sight to the blind; and that he spoke with as much propriety and elegance in the language of their country as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women, resplendent as the sun, dwelt with him."

Thus we see that in the traditions with regard to this especial God, we have an almost complete life of the Savior, from the announcement of His birth to His virgin mother by an angel, to His resurrection from the grave. Had we space, other extracts could be given, showing that there were many details, not above

mentioned, ascribed to Quetzalcoatl, that relate to incidents in the life of Christ. The Book of Mormon alone explains the mystery. The account there given of Christ's ministrations amongst the forefathers of these peoples makes the whole thing plain. We understand, through that record, how and by what means they obtained this great knowledge, and can also readily perceive how the unworthy descendants of those whom the Savior visited, gradually added much childish rubbish to the original facts; making their story, like almost all other mythology, an unseemly compound of heavenly truth and puerile fable. But, in view of these facts, when all things are considered, it is almost a wonder that so much of the truth was retained to the days when America became known to Europeans.

We find, in the mythology of the Northmen, certain traditions that lead us to imagine that it is possible that the visit of the Savior to the Ten Tribes was by some means communicated to them. But this is simply a conjecture. However, it is asserted that they claimed that Woden, one of their principal deities, was a descendant of King David, a very curious circumstance, that it is difficult to explain, only on the supposition of Christ's visit, and that Woden, with them, occupied the place that Quetzalcoatl did with the Mexicans.

There is yet another source from which the ancients obtained their ideas of the life and mission of the Son of God. It is to be found in the translation of Enoch and his city. The fact of Enoch's translation was generally known by the people who lived immediately after the flood. It had occurred so short a time before, that it was almost a matter of personal recollection with the sons of Noah. They must also have been acquainted with the fact that others were caught up by the power of heaven into Zion, and it would appear strongly probable that Melchizedec and many of his people were also translated. Revelation does not state this in so many words, but the inference to be drawn from what is said, points clearly in that direction. The fact of these trans-

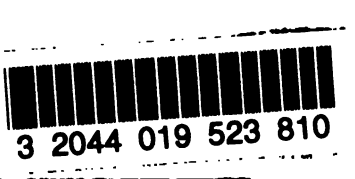
lations, the frequent visits of angels to men holding the Priesthood, and the manifestation of God's power over the elements of nature made manifest through His servants, laid a foundation for many of the fables of ancient mythology; some of which, if we were to change the names and localities to those of Bible history, would not be as far from the truth as many suppose. This era of inter-communication with the holy beings of the other world was easily magnified and distorted into the Golden Age when gods dwelt with men, associated with much of earth life, and were swayed by passions very much as were their mortal companions. And, as before remarked, the simplicity of these traditions was greatly changed as the ages rolled around, until they were completely overlaid and hidden by abominable and monstrous fables, invented, taught and used by the priests and their associates for their own sinister and unholy purposes.

From the whole of these statements, we gather that while men, who have written in relation to the various gods, or virgins who have, each in her turn, conceived and borne a god or a messiah, would argue that the accounts of the birth, ministry, death, resurrection, etc., of the Savior, were simply a backing up and resuscitating of some of the old legends of heathen mythology which had been in existence in ages long antecedent to His advent, and that, therefore, the account of the life and works of the Redeemer was simply an act of priestcraft, to introduce another messiah, and another establishment of religion in the interests of the projectors, and that Christianity was simply a copy of the old paganisms that had exhibited themselves in the forms above referred to, whereas the reverse is clearly demonstrated in the foregoing chapters on the atonement. The fact is clearly proved, instead of Christianity deriving its existence and facts from the ideas and practices of heathen mythologists, and from the various false systems that had been introduced by apostacy, unrecognized pretensions and fraud, that those very systems themselves

were obtained from the true Priesthood, and founded on its teachings from the earliest ages to the advent of our Lord and Savior Jesus Christ; that those holy principles were taught to Adam, and by him to his posterity; that Enoch, Noah, Abraham, and the various Prophets had all borne testimony of this grand and important event, wherein the interest and happiness of the whole world were concerned, pertaining to time and to eternity. The Gospel is a system, great, grand and comprehensive, commencing in eternity, extending through all time, and then reaching into the eternities to come; and the ideas with regard to these disjointed materials, that are gathered together from the turbid waters of heathen mythology, are so much clap trap and nonsense, calculated only to deceive the unwary, superstitious and ignorant, and are as far below those great and eternal principles of heavenly truth which permeate through all time, penetrate into the heavens, and are interwoven with all the interests, happiness and exaltation of man, as the earth is below the heavens above. The object of placing this statement before our brethren, is to prove and demonstrate, what was stated in the commencement, that these truths should "grow together unto the confounding of false doctrines, and laying down of contentions."






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